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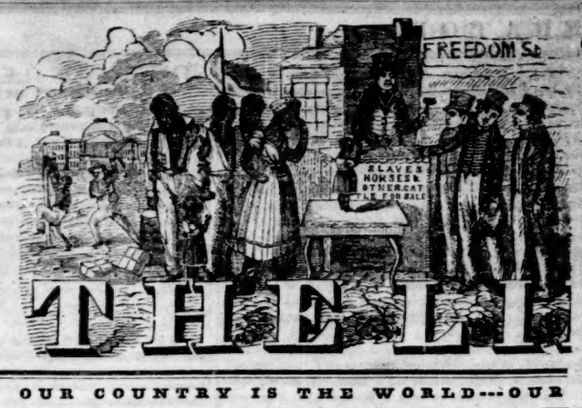
☞ ADVERTISEMENTS making less than a square will be inserted three times for 75 cts.: one square for $1 00.
☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, having transferred his interest in the subscription-list to Mr. GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR are now under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.



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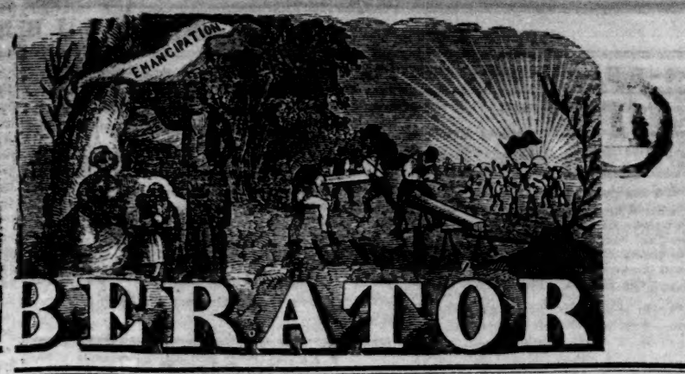

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

AGENTS.

MAINE.—Jas. Clarke, *Wayne*;—Edward Southwick, *Augusta*;—A. Soule, *Bath*.
NEW-HAMPSHIRE.—Davis Smith, *Plymouth*;—N. P. Rogers, *Concord*;—William Wilbur, *Dover*.
VERMONT.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Wm. E. Kimball, *Topsfield*;—Moses Emery, *West Newbury*;—C. Whipple, *Newburyport*;—Isaac Stearns, *Mansfield*;—Luther Boutell, *Groton*;—B. F. Newhall, *Saugus*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*;—J. Church, *Springfield*;—W. & S. B. Ives, *Salem*;—Henry Hammond, *Dudley*;—Daniel G. Holmes, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*;—Wm. Henderson, *Hanover*;—Wm. Carruthers, *Amesbury Mills*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—Edward Earle, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—Elijah Bird, *Taunton*;—N. A. Borden, *New-Bedford*;—Alvan Ward, *Ashburnham*;—Saml. I. Rice, *Northborough*.—[☞ For a continuation of this list, see the last page, last column.]

WM. LLOYD GARRISON, Editor.

OLIVER JOHNSON, Printer.

VOL. X.---NO. 21. BOSTON, FRIDAY, MAY 22, 1840. WHOLE NO. 490.

REFUGE OF OPPRESSION.

From the Carolina Planter.

MR. EDITOR:—When I employ an overseer, I read to him the rules of my plantation, and give him to understand at once that he is to be governed by them. It is part of my contract. Those which relate more particularly to the overseer's duty, I send you for publication. I cannot help thinking that if such rules were generally adopted and enforced, this useful and necessary class of men would be improved.

FRANKLIN.

Rules of the Plantation.

1st. A good crop means one that is good, taking into consideration every thing—negroes, land, mules, stock, fences, ditches, farming utensils; all of which must be kept up and improved in value—the effort therefore must not be merely to make a given number of bales of cotton, but as much as can be made without interrupting the steady increase in value of the rest of the property.

2d. The overseer will never be expected to work in the field, but he must always be with the hands when not otherwise engaged in the employer's business—and will be required to attend on occasion to any pecuniary transaction connected with his plantation.

3d. The overseer must never be absent a single night or an entire day without permission previously obtained. Whenever absent at church or elsewhere, he must be on the plantation by sundown without fail.

4th. He must attend every night and morning the stalls, and see that the mules are watered, cleaned and fed, and the doors locked. He must keep the stable key at night, and all the keys in a safe place, and never allow any one to unlock a crib but himself. He must also endeavor to be with the plough hands at noon.

5th. The overseer must visit every negro house at day-light in the morning, and see that all are out. Once a week or more he must visit them after horn blow at night, to see that all are in. Once a week he must visit every negro quarter after night. The horn will be blown in winter at 8, in summer at 9 o'clock, after which no negro must be seen out of his house.

6th. The overseer will be expected not to degrade himself by charging any negro with carrying news to the employer. There must be news to carry. The employer will not encourage tale-bearing, but question every negro indiscriminately, whenever he thinks proper, about all matters connected with the plantation, and require him to tell the truth. When he learns any thing derogatory to the overseer, he will immediately communicate it to him.

7th. The overseer must ride but one horse, unless he obtains permission to do otherwise. And as the employer's business will require his whole attention, he is expected to see but little company.

8th. He will be expected to obey strictly all instructions of the employer. His opinion is requested on all questions relative to plantation matters as they arise, and will be treated with respect, but when not adopted he must cheerfully and faithfully carry into effect the views of the employer, and with a sincere desire to produce a successful result. He must carry on all experiments with fidelity, and note the results carefully; and he must, when instructed by the employer, give a fair trial to all new methods of culture and new implements of agriculture.

9th. The whole stock will be under the immediate charge of the overseer, and he will attend to them personally, with the assistance of any negro he may choose from time to time. He must see and feed every hog at least twice a week, and salt and count the cattle once a month. The overseer must, without being asked, inform the employer of any thing going on that may concern or interest him.

10th. The negroes must be made to obey and to work, which may be done by an overseer who attends regularly to his business, with very little whipping; much whipping indicates a bad tempered or an inattentive manager, and will not be allowed. The overseer must never, on any occasion, unless in self-defence, kick a negro or strike him with his hand, or a stick, or the butt end of his whip. No unusual punishment must be resorted to without the employer's consent.

11th. The sick must be treated with great tenderness, and visited at least three times a day, and at night if necessary. The greatest attention must be paid to all the children, and they must be kept clean, dry and warm by the nurses. Suckling and pregnant women must be indulged as much as circumstances will allow, and never worked as much as others. Sucklers must be allowed time to suckle children, and kept working as near the house as possible. No lifting, spinning or ploughing must be required of pregnant women.

13th. The use of spirits is absolutely forbidden on this plantation, unless when prescribed by a physician—not even a Christmas dram is allowed the negroes. Should the overseer get drunk, he must expect to be instantly discharged.

14th. The overseer is particularly enjoined to keep the negroes as much as possible out of the rain, and from all kinds of exposure, and see that they make good fires in cold weather and after rains.

15th. The overseer must not punish the driver, except on some extraordinary emergency that will not allow of delay, until the employer is consulted. Of this rule, the driver is, however, to be kept in entire ignorance.

16th. It is distinctly understood in the agreement with every overseer, that whenever dissatisfied he can quit the employer's service, on giving one month's notice in writing—and that the employer may discharge him at any time, by paying him for his services up to that period, at the same rate as he agreed to pay for the year.

African Colonization.

The African Repository affirms, that the Colonization Society is assuming its wonted place in the favor of the benevolent public—that the call for information on all subjects connected with colonization is becoming importunate—and that there are more agents in the field than have been at any one time, in the history of its operations. This is what might have been fairly anticipated, both by friends and enemies, on purely philosophical principles, from the indiscriminate censure thrown upon it and its supporters, by the misguided leaders of the anti-slavery cause. Persecution is the worst of all weapons, with which to assail the benevolent principle, either in individual man, or, in an associated body of men. It never fails to recoil on those who use it, and to stimulate to the highest action, the indomitable energies of those who suffer from it. That the 'benevolent principle' first originated the Colonization Society there is not the shadow of a doubt; and that the same principle still sustains it, is equally beyond question; and the fact, if it be a fact, that many more give it their support on equivocal or unhallowed grounds, diminishes not at all the claims of the Society to the confidence of the friends of Africa and the wretched slave. Why should the whole cause suffer, and the motives and objects of its ardent friends be arraigned, tried, condemned and executed, on the ground that it has pseudo friends whose objects and motives are sinister and base. There is no justice in this. And injustice will always defeat itself. Abolitionism is *injured* by its gratuitous attacks on a co-worker and an elder sister in the great cause of philanthropy. We claim, in spite of all the scorn and ribald declamation of zealots in any party, to seek the welfare of Africa, the annihilation of slavery, and the purgation of our country's fame, from the deep foul blot that now adheres to it; and therefore hail with equal gladness the labors and successes of the Colonizationist and the Abolitionist, so far as they are regulated by the divine maxim—'Whatsoever ye would that others should do unto you, that do ye also unto them.'—*Boston Recorder*

SELECTIONS.

From the Pennsylvania Freeman.

The Slave Power.

This is no figment of the imagination. It is the controlling power—the despot of our merely nominal republic. Let us look at a few facts in relation to it.

1st. ITS REPRESENTATION IN CONGRESS. By the Constitution *five* slaves are to be reckoned as *three* freemen in the apportionment. The whole number of representatives in Congress is 242 from the 26 States. The slave States with a free population of 3,823,389 have 100 members: the free States with a population almost double, viz. 7,003,451, have only 142!

2d. ELECTION OF PRESIDENT. The FREE State of Pennsylvania has 30 electoral votes: the SLAVE States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Kentucky together, have a free population of 189,791 *less* than Pennsylvania alone. Yet these States have 53 electoral votes!

3d. COMBINATION OF THE MONEY POWER WITH THE POLITICAL! The value of the slave property of the United States is estimated by Senator Clay at TWELVE HUNDRED MILLIONS OF DOLLARS. This property is in the hands of about 250,000 persons, who have a controlling influence in one-half the States of this Union. These 250,000 owners of slave property virtually elect (for every thing yields to their influence) one-half of the members of the U. S. Senate, viz. those from the 13 slave States. They elect their seventy-five members of Congress according to the basis of representation in the free States, and twenty-five in addition as the representatives of their slaves—or one Congress man for every $48,000,000 of slave property.

By this tremendous combination of wealth and political power, every department of our Government has, for the last twenty years, been swayed, influenced, CONTROLLED. It has given its own interpretation to the Constitution. It has wrested the scale from the hand of justice—and clothed itself in the ermine of the Judiciary, to decide in its own case. It has directed the energies and resources of our Government to the support of its exclusive interest—its hideous monopoly.

4th. ADVANTAGE OVER THE FREE LABORER IN THE MATTER OF TAXATION. The Free States are compelled to aid in the support of 25 *members of Congress—the representatives of* GOODS and MERCHANDIZE—sent up to the Halls of Congress to vote down the representatives of at least 1,200,000 FREE MEN of the North. $1200,000,000 of slave property nullifying 1,200,000 freemen—or $1000 worth of slaves in South Carolina, equal to the vote of a Pennsylvania farmer! Thus are the people of the North compelled to PAY FOR THEIR OWN DEGRADATION. We know o no parallel case, save that of one of the petty kingdoms of Africa, where the king amuses himself with shooting arrows at his own subjects. If the victim escapes the first attempt upon his life, he picks up the arrow and presents it on his knees to his gracious sovereign, and thanks him for the privilege of being shot at!

5th. UNEQUAL DISTRIBUTION OF THE PUBLIC REVENUE. The surplus revenue remaining in the treasury of the United States, on the 1st of first month, 1837, was distributed among the several States. The South—or the Slave Power—demanded that the apportionment should be made according to the *electoral vote* of each State—and the demand *was complied with*. By this rule, the slave States, *notwithstanding their inferiority in population*, would share alike with the free, so far as regarded the number of their senators; and with regard to their representatives, they would secure an apportionment of money *on account of three-fifths of their two millions of* SLAVES!

Look at the operation of this most unjust and monstrous rule! The six States of Georgia, S. Carolina, Alabama, Mississippi, Louisiana, and Kentucky, received the sum of $6,754,588, while Pennsylvania *with a free population larger than that of all the six States together*, received but $3,823,253!

Thus the slaveholders of South Carolina [☞ *because* they were slaveholders, and despisers of honest industry, ☜] received from the national treasury, supplied mainly by the industry and enterprise of the North, man for man, nearly TWICE AS MANY DOLLARS *as the citizens of* PENNSYLVANIA!

Farmers of Lancaster and Berks, of Dauphin and Cumberland—hardy boatmen and raftsmen of the Delaware—miners disembowelling the mountains of their wealth—waggoners of the Alleghanies—artisans of Philadelphia—iron forgers of Pittsburgh!—what think ye of these things? Is slavery no concern of yours?

It is against this tremendous POWER, crushing your rights as well as ours, that the friends of emancipation are now contending. It is a struggle to relieve *the Government* from the embrace of slavery—to rescue the Ark of Liberty from the Philistine hands of 250,000 slaveholders! To give the freeman of Pennsylvania an equal political power with the slaveholder of the South! To prostrate forever that odious MONOPOLY which, with its TWELVE HUNDRED MILLIONS OF SLAVE PROPERTY, now controls the finance, the commerce, and the manufactures of the country. To maintain the right of petition—the freedom of speech and press—all denied and trampled on by the slave power! To see to it that Pennsylvania industry and honesty are not taxed to support laziness and fraud in Georgia and South Carolina! To relieve our free, wages-paying citizens from the humiliating and most despicable necessity of acting as the accomplices of the vile 'negro-traders' of Maryland and Virginia, in hunting back the poor fugitive, who, escaping from the slave prisons at Baltimore or Norfolk, seeks a shelter in the wilds of Canada.

Citizens of Pennsylvania! Are these exertions wrong? Does not the heart of every descendant of the English colonists—every honest German farmer, who would scorn to exact work without wages, beat with us in this matter? We know that you have been in many instances prejudiced against us and our cause. All who have felt interested in preserving the execrable system of slavery, have combined to malign and misrepresent us. The selfish politician, and the merchant engaged in the southern trade have united to calumniate us, and to close the public ear against our appeals, by representing us as the enemies of our country. But, in view of the facts which we have just presented, we call upon the PEOPLE to decide between us and our calumniators. Is slavery a blessing? Is it for the honor or the interest of Pennsylvania to uphold it? Why should *they* lend aid and countenance to a system which balances property against the freeman's vote—which can nullify with its monopoly of money and political power, the entire vote of the 'Keystone State?' Yes,—Pennsylvania with all her mighty population may be voted down in the Congress of the United States by the representatives, not of voters and free citizens, but of SLAVE PROPERTY ALONE! Honest and independent farmers of Berks and Lancaster—miners of Schuylkill—iron forgers of Centre and Alleghany—lumber-men on the Delaware—salt-makers on the Conemaugh, your entire vote is swallowed up by the $1200,000,000 slave monopoly!

But your political great men—your party leaders—the men who, on the eve of an election, press your hard hands in their soft ones, they tell you that abolitionism is dangerous to your party; that the doctrines which Thomas Jefferson held, are dangerous to the democracy—of which he was the father! Your representatives in Congress, many of them, vote with the South—with the 25 representatives of slaves. The anti-monopoly President of the United States himself, bows down before the great monopoly of slavery. But why do they do so. Because the South is united for slavery, and he votes can only be obtained by doing homage to her idol; while the North forgets her allegiance to Liberty, and allows her politicians and her merchants to barter away her rights for their own selfish purposes. Think you that Martin Van Buren, of choice, gives his official influence to the slave power? Not he. He loves it as little as Sampson did the Philistines for whom he made sport. Let but the North—let Pennsylvania even, stand forth as resolutely for liberty as the South does for slavery; let her declare that from henceforth she will not consent to aid the slave sellers of Marylaud, and the slave buyers of the south-west, to hold in subjection not only the two and a half millions of slaves, but *through them and by means of them*, the freemen of the free States also,—and Martin Van Buren would rise up and stand erect, and breathe freely once more, as when in the New York Senate, he gave his vote and voice against slavery in Missouri! Let, then, Pennsylvania emancipate the President from his humiliating vassalage to the slave power. Let him know that Pennsylvania is indeed a FREE State; that her representatives in Congress have indeed FREE constituents, and the work will be done. The SLAVE POWER, now enthroned in the high places at Washington, must fall, if all support from the Keystone State is denied it. Why then let it stand? Men of Pennsylvania! withdraw your hands from the Ark of that Dagon— [☞ *vote for no man who will not labor for its overthrow.* ☜]

Extracts

From the last Annual Report of the Eastern Pennsylvania Anti-Slavery Society.

'Death has been among us, and has selected no mean mark whereat to aim his fatal blow. The veteran soldier in his holy war, the fearless standard-bearer, who, amid peril and reproach, unfurled its banner to the 'slavery-laden breeze,' and bared his breast to the battle onset of freedom's bitter foes, when scarce a voice was raised to cheer, or an arm to aid him; the dauntless in daring; the resolute in purpose; the prompt in action; the faithful sentinel, unsleeping in vigilance; the hardy pioneer, abundant in labor and untiring in perseverance, has at last been summoned from his trials and his toils, and his manifold hardships, and laid down that life so long consecrated to the cause of suffering humanity. All that could die of LUNDY, now rests beneath the green turf of the western prairie.

'No geographical boundaries can stay the flood of grief which a FOLLEN'S death has poured over the land. Wherever unaffected piety is revered, and exalted intellect admired, and heaven-born and earth-embracing philanthropy is loved; wherever an all-controlling reverence for the right and the true, and a soul-deep abhorrence of falsehood, injustice and oppression, and a burning love of equal and impartial Liberty are felt or appreciated; wherever there is a heart to delight in the exercise of those gentle affections which give to social life its charm, or cluster round the domestic hearth and make *its* happiness the purest 'bliss of Paradise, which has survived the fall;' in a word, wherever the intimate blending of greatness with goodness, of mental power with moral excellence and spiritual loveliness is valued at its rightful estimate; there will the memory of Follen be precious; his virtues and exalted worth be the theme of sadly pleasant meditation; and his untimely removal from the sphere of active duty, a source of unaffected grief.

* * * * * *

'The General Conference or World's Convention of the friends of Freedom, will assemble in London on the 12th of next month. In that convention we anticipate that the philanthropy of Europe and America will be represented by some of the choicest spirits whom either quarter of the globe can boast. Though the abolitionism of our own State, on account of the circumstances of the times, will appear with a less numerous delegation than we could wish, its character will yet be most worthily sustained by the few who are to go. The deliberations of the convention will be watched with intense interest, not only by those who wait in hope that from it will go out an influence to bless the slave with the brightening dawn of a glorious jubilee; but by those also, in whose bosoms it will awaken only the 'bitter hate and sullen fear,' of tyranny trembling inwardly at the prospect of its own downfall. The spectacle will be a novel one, but grand as novel, of a deliberative body convened from distant regions and divest nations, not to lay plans for commercial speculation; not to settle the political relations of states and kingdoms; not to erect standards of theological faith, and cast creeds in the mould of human invention; but to consult for the interests of outraged humanity; to devise measures for unchattelizing the image of God, and restoring the legible impress of Divinity to the brow whence slavery's branding-iron has burnt out its traces. We trust it will be a precedent;—not soon forgotten, nor of unheeded authority:—that the lesson of human brotherhood, it is calculated to teach, that lesson whose first rudiments are comprised in the noble sentiment, 'our country is the world,our countrymen are all mankind,' will from this epoch find learners in every people, and tongue, and kindred on the habitable earth; till the absurd cry of 'foreign interference' in reference to aught which concerns the welfare of man, will be overwhelmed and lost forever in the unanimous acclaim of multitudinous voices, asking in all the dialects by which human thought finds utterance, 'Have we not all one Father? Hath not one God created us? Why should we deal treacherously, every man against his brother?'

* * * * * *

'Another indication of the increased deference paid by politicians to the wishes of abolitionists, was given by the Whig National Convention in rejecting the name of Henry Clay,—long the favorite of the Whig party—as candidate for the highest office in the National Government; and the substitution of one at least less prominent on the pro-slavery list—a step which is conceded on all hands to have been taken, because the celebrated anti-abolition speech of the distinguished Senator had rendered him particularly obnoxious to the friends of the slave. And while speaking of nominations, we might perhaps draw an evidence of the progress of our enterprize from the fact that some of its most talented and zealous friends have thought the anti-slaverystrength sufficient to render expedient an independent nomination for President, and Vice President on abolition ground exclusively.

'A better proof to our minds appears in the greatly diminished majority by which slavery succeeded in sealing the lips of the nation's legislators, and violating the people's right of petition on the 'delicate subject,' as well as in the fact that its efforts to cut off all discussion on the resolution imposing silence, were signally unsuccessful: heretofore the previous question has been effectually enforced, and the denial of our rights has received the sanction of majorities varying between nearly fifty and more than seventy—last winter of only six. Had but the whole delegation of Pennsylvania stood manfully erect, this disgrace might have been averted; for the number of our representatives who were guilty of a 'base bowing the knee to the dark spirit of slavery,' was equal to that of the majority by which the iniquitous measure was carried.'

EXPOSURE OF COLONIZATION. A pamphlet has just been published by the people of color in this city, which we cannot but hope will open the eyes of some of the Christian Colonizationists to the character of the infamous imposture by which they have been so long deluded. It is in the form of a letter to the Hon. Theodore Frelinghuysen and Benjamin F. Butler, and is signed by the Rev. Samuel E. Cornish and Theodore S. Wright, pastors of colored Presbyterian churches in Newark and New York. It is the most elaborate treatment of the subject that has been put forth, and coming out under such auspices, and at this particular season, we trust will obtain a wide circulation, and exert a most salutary influence in removing the formidable obstacles to a union of effort and feeling among the real opponents of slavery in our northern churches.—*Ptnsn.*

COMMUNICATIONS.

Letter from Arnold Buffum.

WILMINGTON, Clinton Co., Ohio, 4th mo. 27, 1840.

DEAR BROTHER: In the Liberator of the 20th ult, I notice the following resolution, adopted at a quarterly meeting of the Essex County Anti-Slavery Society:

'Resolved, That the Society of Friends, by shutting its meeting-houses against the advocates of the slave, and by its unchristian attempts to restrain the freedom of such of its members as are abolitionists, has forfeited all claims to be regarded as an anti-slavery society, and practically identified itself with the corrupt pro-slavery sects of the land.'

Although I am not now a member of that much and deservedly respected Society, regarding this wholesale condemnation as not only injurious but unjust, and having had an extensive opportunity to become acquainted with the sentiments of Friends, on the subject of slavery, I feel it to be my duty to protest against said resolution, as being too general in its terms, and condemning a whole Society, for the tyrannical conduct of a few individuals.

If the charges were true, I believe it would be not only just, but obligatory upon those who have been called into the work of this great reformation, to expose the base hypocrisy of a Society, professing to be the friends of the slave, while closing their meeting-houses against the advocate of this righteous cause. I am aware that there is, in this particular, much individual hypocrisy. The body of Friends, however, have been erroneously judged to be opposed to abolition, because of a new, strange, and spurious notion, which has been circulated among them, *in this country*, within the last twenty years; and most artfully appropriated to the service of the pro-slavery party, and which has done a thousand fold more injury to the cause of philanthropy than the open hostility of its avowed enemies, viz. that 'Friends are, of themselves, a Society, for effecting all great and good works; and that it would be only going backward for them to unite with other people for such purposes.' This notion haa been most industriously inculcated, in opposition to temperance societies, by the lovers of wine, malt liquor, or cider; and in opposition to anti-slavery societies, by aristocrats, who are especially careful that nothing shall be done by the Society, which will disturb the conscience of the slaveholders, or interrupt the course of a lucrative trade with the South; and thousands of honest-hearted Friends, not seeing the hypocrisy of these pretences, have innocently imbibed the sentiment, and, acting upon it, have kept themselves aloof from every great benevolent enterprize of the age in which we live. My regard for the Society of Friends is founded not on its being an abolition society, for such it never was and never can be,—but on its being a branch of the Christian church holding the doctrines, which, I believe, are inculcated in the gospel of Jesus Christ. The church of Christ is the pure and spotless bride of the Lamb, holy and consecrate to God alone. An abolition society is altogether another thing; it is not organized for promoting Divine worship; but for changing the public sentiment of the nation, by diffusing information among the people concerning the horrors and wickedness of slavery; so as to induce them, in their sovereign capacity, to extend the blessings of liberty, with the protection of just and equal laws, to all the people; securing, to every human being, the enjoyment of the inalienable rights of man. The church of Christ can no more do the work of an abolition society, than it can do the work of an agricultural society. Still, all Christian people, standing accountable, in their individual capacity, for the right improvement of every talent committed to their charge, are absolutely bound to connect themselves, not merely with the church, for promoting social public worship, but also with every other benevolent society, which presents to them an opportunity for doing good. We enter the church, in fulfilment of the duties enjoined by the first commandment; we enter benevolent associations, in fulfilment of those enjoined by the second—for improving the condition of mankind, and promoting their happiness. The Society of 'Friends,' as a branch of the Christian church, is *one* throughout the world. It had its origin in England, and the yearly meeting of London is still recognized, by all the Orthodox yearly meetings in America, as so far in the ascendant, that its annual general epistles of admonition and advice are received by them, reprinted, and circulated among all their members. These epistles, being the only organ through which the whole Society unitedly presents itself to the public, if we would form correct conclusions as to the position of the Society in reference to the subject of slavery, we must have recourse to them; and there we shall find, that the body has, from year to year, urged Friends, in their individual capacity, to active and persevering efforts in this great and good work. In the general epistle for 1830, we find the following truly evangelical sentiments, worthy to be recorded in letters of gold:

'Be entreated, then, dear friends, to press after true Christian piety; endeavor to show forth, in your daily intercourse among men, that you really love the Lord Jesus Christ in sincerity. This love will lead us to pity those whom we see involved in distress, or others who are pursuing the paths of folly and vice; and, with active and willing hearts, to promote those measures which tend to diminish the sum of human woe. In this meeting we have been deeply affected in reflecting upon the numerous evils, and the great misery which attend the improper and immoderate use of ardent spirits, now lamentably prevalent in this country. The continuance of slavery in the British colonies, and of the slave trade under foreign governments, has impressed us with deep and renewed sorrow. We have also earnestly desired that our legislature may be proved in mitigating the severity of the criminal code of our beloved country, and thus make its laws more conformable to the spirit of the Christian religion. WE WOULD ENCOURAGE OUR MEMBERS, INDIVIDUALLY, to take a part with their fellow-countrymen in the efforts which are now making for the removal of these evils; we desire that they may act with energy and perseverance, yet with that love and respect towards all men, and more especially towards our rulers, which become our profession as Christians.' * * * 'True Christian love has no limits; when it governs and takes possession of the heart, it leads us to consider every country as our country, and every man as our brother.'

In the general epistle for 1833, they say:

'In the course of the last two years, our fellow-countrymen, of various religious denominations, have co-operated with increased zeal in advocating the cause of the oppressed. The righteousness of the law of Christ has been pleaded in these nations, as an unanswerable argument for the extinction of slavery. Within the same period of time, a variety of concurrent events have marked the hand of an overruling Providence; and this cause of humanity and justice has made its way to an unparalleled extent. It is with renewed thanksgiving to our Almighty Father in heaven, that we now look forward to the termination of this cruel and disgraceful system, as an event not far distant.'

Again, in 1834, when they had obtained an act of Parliament abolishing slavery in their colonies, the meeting for sufferings, in London, sent an epistle addressed 'to the several meetings for sufferings in America.' This epistle was wholly on the subject of slavery, and was designed to stir up Friends in this country to greater activity and devotedness in efforts to improve the tone of public feeling on the subject, by the general diffusion of correct sentiments amongst the people at large. This epistle, however, was suppressed in this country; not *by* the society, but to keep it *from* the society, *by a few individuals!!!* One dear old Friend, however, who happened to be the keeper of the strong box, took a copy of it and sent it to a friend, with permission to publish it, by which means it came forth from its hiding-place and saw the light; but, as it was not published by the society, probably but few Friends have seen it. Again, in the general epistle for 1839, we find the following excellent advice:

'The success with which Divine Providence has crowned the labors of the friends of humanity in this righteous cause, ought to encourage us to faithful and patient perseverance in the pursuit of those objects, to which we believe ourselves to be called for the good of our fellow-men. Let us not then 'be weary in well doing, for in due season we shall reap, if we faint not;' but rather accept, as a mark of Divine favor to us, to have our hearts touched with fellow-feeling for the wrongs, the sorrows, or the degradation of any portion of the great family of man; and in whatever way it may please the Father of us all to employ our talents, our time, our energies, or our property in his service, may we live so devoted to him, and so watchful before him, as to discover our own proper sphere of service, and in true willing-heartedness be given up to it.'

Indeed, the society has rarely failed to recommend the subject to the active co-operation of Friends, in its annual advices for the last forty years. Members of the society, both in England and in this country, were the first to organize Anti-Slavery Societies, in which they associated with persons of other denominations; which in England they continue to do to the present hour, where Friends' meeting-houses, without exception, are always open for public meetings for promoting the cause. I attended the yearly meeting in London in 1826, when about fifty thousand dollars was sent up by individual subscriptions, exclusively for this cause. £1000 sterling was given by the yearly meeting to the Anti-Slavery Society in London. The day following that yearly meeting, I addressed an anti-slavery meeting in Devonshire house, (where the yearly meeting had been holding its sittings,) which was attended by about 2000 persons, a large proportion of whom were Friends. The meeting was also addressed by William Allen, and James Cropper, and, I think, by Joseph John Gurney. On my return from Europe in 1829, it is true I found the Society of Friends, like all the rest of the nation, dozing under the soporific influence of colonizationism. My own feelings having been deeply interested in the cause, from the pious instructions of my excellent mother, as well as from the example of my honored father, who was an active member of an abolition society when I was born, I looked around me for congenial spirits to organize a society to revive the cause, in this country, till near the close of 1831, when I went to Boston, and united with these and others in forming the New-England Anti-Slavery Society. Since that time, I have travelled much in this country, and I must say, that so far as I have had an opportunity to observe, a large majority of the members of the Society of Friends are decidedly favorable to the cause; and I am persuaded that a generation is coming up in every yearly meeting on this continent, with principles and feelings, which will not be ruled by pro-slavery domination; and this branch of the Christian church, will again be united, on the broad and holy platform of civil and religious liberty, whereon it was originally based. Then the glory of the Lord will be its guide and protector, and will crown it with incalculable blessings for itself and for mankind. Then none of its members will think themselves *too good* to DO GOOD; but, they will be here, what they now are in England, foremost in every Christian effort, for the improvement of the condition of mankind.

The yearly meeting of Friends in Indiana has for several years protested against the nefarious scheme of colonization, and it enjoins on its members to improve every suitable opportunity to encourage and strengthen the friends of the anti-slavery cause. Their meeting-houses in Indiana, with very few exceptions, have been opened to me without hesitation; and very few there 'stop their ears at the cry of the poor.' And not only their ears, but their hearts also, are open to this mournful cry; and they are coming up, 'strong in the Lord and in the power of his might,' against this giant sin. Witness Wayne County Anti-Slavery Society, organized a short time ago with 600 members, full half of whom are Friends; and what is best of all, when they once enlist in the good work, they take their stand on the everlasting Rock, against which the gates of hell will never prevail. Let not then indiscriminate censures be cast upon a religious society, which is entitled to respect, not only because it *has done* great good in ages past, but, whose members now stand foremost in Great Britain, in promoting anti-slavery societies, and every other good work, and which, in this country, inculcates principles, which, when fairly developed constitute the best, purest, and most steadfast philanthropy. The 'Friend,' published at Philadelphia, though once under the delusive influence of colonizationism, is so no longer; but, on the contrary, has for a considerable time past been decidedly favorable to the anti-slavery cause.

Believing, as I do, that our Father in heaven, raised up the Society of Friends, that its principles might be a blessing to mankind; not only in exhibiting an example of pure spiritual worship in the church; but also in prompting its members, individually, to take the lead in promoting every benevolent enterprize, for ameliorating the condition of suffering humanity, I can but look to the developement of those principles, through that society, which, however some of its influential members, in some yearly meetings may have degenerated, still remains, as a whole, animated with a pure devotion to the cause of philanthropy and love, regarding 'every country as our country, and every man as our brother.'

Affectionately thy friend and brother,
ARNOLD BUFFUM.

P. S. I hope friend Smith, of Philadelphia, will give the above an insertion in 'The Friend,' and send me a copy directed as above.

'Come out from among them.'

FITCHBURG, May 6th, 1840.

MR. GARRISON:

I send you a copy of a letter, which I wrote some time since, addressed to one of the deacons of the church of which I have long been a member. At the time I wrote it, I had not the most distant idea of sending it for publication, but have since been urged to do it. I have never had the pleasure of seeing your face, but I have long been acquainted with you through the medium of the Liberator. Although a member of an orthodox church, I have not felt to forbid you because you follow not with us, or to call that common or unclean, which I have reason to believe God has cleansed, at least from some of the prevailing sins of the age. God bless you, and enable you to endure in your fearless and uncompromising course, and may the blessings of millions ready to perish come upon you.

Yours for the slave,
MARY T. BURRAGE.

Respected Father in the church:

I trust you will pardon me for trespassing upon your time, and patience, when you consider the importance of the subject upon which I venture to address you. It has long been a subject of anxious inquiry, in my mind, whether I could consistently remain in our church, considering the stand our pastor and the church have taken in regard to subjects vital to the cause of Christianity. Especially has this been the case with me since the passing of the resolution offered by our pastor, that the church take no action upon the subject of slavery. I have felt that I must come to a decision on the bended knees of my soul before God. Praying to be divested of ill-will and prejudice, seeking to know no will but God's, with a determination to follow that will wherever it should lead me, I have taken the word of God, feeling that in it are hid all the treasures of wisdom and knowledge. I have sought for duty and truth, by night and day, with a more intense desire than I ever sought for silver or gold; and I have about concluded not to commune with the church again under existing circumstances. I will give you the reasons which have operated upon my mind, and if you think them unscriptural, and will bring a 'thus saith the Lord,' or arguments drawn from scripture, to convince me that I am wrong, I will give up my opinion. For I consider it the glory of a person, when convinced of an error, to acknowledge it.

My first reason is, that our minister does not preach the whole law of God, and the church, as a body, love to have it so. While he refuses to open his mouth for the dumb, does he preach faithfully the law, 'thou shalt love thy neighbor as thyself'? God made it the duty of his ancient prophets to show the people all their abominations. I know that they excuse themselves by saying they are determined to know nothing but Jesus Christ and him crucified. But Christ said he came not to destroy the law, but to fulfil. I feel that in the stand they have taken they have opened wide the gates of the church for the entrance of all sorts of error. A little leaven leaveneth the whole lump. Whenever it may agree with their prejudice, or be for their interest, or expedient, they may give up another tittle of God's holy law. Christ says to his people, 'Ye are the light of the world'! How far are we now the light of the world, and how long shall we prove as salt to preserve it from destruction? We are placed in such circumstances that we cannot help having our influence felt, one way or the other, at the South. I apprehend they will feel themselves nicely bolstered up, as long as the church will keep still. It will be a pleasing opiate to their hardened consciences.

After I came to the above conclusion, my duty did not at first appear so plain as I could have wished. I could readily see that it was the duty of the church to expel those who walk not according to the word of God, but it did not seem so plain that members should leave a corrupt church. I accordingly took the bible, and turned to the fifth chapter of Corinthians, 11th verse, and there read,—'But I have writteu unto you not to keep company, if any man that is called a brother be covetous, or an extortioner, with such an one, no not to eat.' By this I understand we must not fellowship them. But do I not do this so long as I am in what would be called good and regular standing with slaveholders? Again, I turned to Revelations xviii, 4, and read, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' This, I think, means mystic Babylon, or the Romish church. I do not mean to imply that I consider our church as bad as the Romish. But I do mean to say, that I think our solemn meetings are iniquity in the sight of God. What does he say? (Isa. chap. 1st) 'Your new moons, and your appointed feasts, my soul hateth; yea, when you make many prayers, I will not hear.' And why? Because they did not seek judgment—and relieve the oppressed. Our church does not burn us as heretics; but I apprehend I am not the only one in this church that has felt 'killed all the day long.' Not that we care about the good opinion of our fellow-mortals, for we have learned that it is a small matter to be judged of man's judgment; but to see the fine gold become dim, our own loved Jerusalem becoming corrupt—Oh! this has eaten like canker. God only knows our sorrows.

Some think we can have more influence to remain in the church. It seems to me that we have had about all the influence we can have by staying. Our pastor is very ready to assail us in the house of God, where we cannot defend ourselves, but at other times he shows no disposition to converse upon or to discuss the subject. If he thinks us in an error, why does he not come to us and reason us out of it? Methinks, if he was a faithful watchman, he would, *if he could*. As long as he keeps this stand, I despair of doing much to awaken the church, so blinded are they, and so much confidence do they put in an arm of flesh. It appears as if they could no more see the truth through the minister, than a rumseller can see the truth through a piece of gold.

My next inquiry was, (as there was now no other place where I could commune,) whether it would be right to neglect the ordinance. To the law and to the testimony. I there read, that to do justice and judgment is more acceptable to God than sacrifice. Also, 'Go ye and learn what this meaneth; I will have mercy and not sacrifice.' From these and many kindred portions of scripture, I learn, that when I am placed in such circumstances that I must countenance sin, or neglect the ordinances, I must choose the latter. I know that I shall be treated as a covenant-breaker. But my covenant is still with the everlasting God for the upbuilding of his kingdom, and to 'deny ungodliness and worldly lust,' and I do but establish this covenant in leaving the church. I leave that I may fulfil it, hoping that the church will be brought to repentance, or some other way provided whereby we can conscientiously partake of the Lord's supper. In the mean time, I will, in the strength of God, remember my Savior. And never could I say with greater feeling than at the present time, 'O memory! leave no other name.'

It does appear to me, if abolitionists would come out of the church, it would have a greater effect upon them than any other means. If they are the true sons of God, will not this open their eyes to see where they stand and be the means of leading them to repentance.

Yours sincerely,
MARY T. BURRAGE.

From the Pennsylvania Freeman.

Resolutions

American Anti-Slavery Society.

Business Meeting of the American Anti-Slavery Society.

The seventh Annual Meeting, for business, was held, pursuant to the call of the Executive Committee, in the fourth Free Church in New-York, on Tuesday, May 12th, at 4 o'clock P. M.

The President being absent, Francis Jackson, of Massachusetts, one of the Vice Presidents, took the chair.

Prayer was offered by Benjamin Shaw, of Vermont.

On motion of the Recording Secretary, the following Assistant secretaries were appointed:

CHAUNCY L. KNAPP, of Vermont.
WILLIAM BASSETT, of Massachusetts.
WILLIAM F. GARDNER, of New Jersey.
SAMUEL D. HASTINGS, of Pennsylvania.
CHARLES L. REMOND, of Rhode Island.

The call was then made for the names of members to constitute the roll.

On motion of C. W. Denison, Mr. Black, from Jamaica, W. I., was invited to a seat in the society.

The following persons were named by the chair, and appointed the Committee of Business:

William Lloyd Garrison, *Chairman*, Ichabod Codding, Thomas Davis, Rowland T. Robinson, Amos A. Phelps, Abby Kelly, William L. Chaplin, Lewis Tappan, Charles C. Burleigh, Charles W. Gardiner, and Charles W. Denison.

The vote appointing Miss Kelley being doubted, the house was divided, and on a count there appeared 557 in favor and 451 against her election.

Lewis Tappan, Amos A. Phelps, and Charles W. Denison, successively asked to be excused from serving on the committee, for reasons assigned; having reference to the appointment of Miss Kelly as a member. They were excused, and the following appointed in their room:

JAMES S. GIBBONS, of New-York.
ELLIS GRAY LORING, of Massachusetts.
ROBERT HANNA, of Ohio.

On motion of John A. Collins of Massachusetts, it was voted that no person should speak more than five minutes at one time; and on motion of Mr. Gleason of Connecticut, it was voted that no person should speak more than twice to the same question.

Mr. Robinson, of New Hampshire, moved a resolution, that it be deemed out of order to manifest either approbation or disapprobation of speakers or proceedings by audible demonstrations.

Pending this question, the Society, adjourned till 9 o'clock to-morrow morning.

WEDNESDAY MORNING.

The Society met pursuant to adjournment. Francis Jackson in the chair. Prayer by Charles W. Gardiner of Pennsylvania.

The following letters were read by the Recording Secretary, by request of the Chairman of the Business Committee:

LETTER FROM TWENTY MINISTERS OF THE M. E. CHURCH.

BALTIMORE, MD. May 9th, 1840.

To the American A. S. Society:

We the undersigned, ministers of the Methodist E. Church, and members of the General Conference of said church now holding its session in the city of Baltimore, take this method to address you. It would have afforded us great pleasure to meet with you on the present occasion, and some of us would have done it, had it not been for our connection with this Conference. We represent the church in the States where we reside, in this, its highest ecclesiastical council.

We regard the present meeting of the American Anti-Slavery Society as one of immense importance to the Anti-Slavery cause, and it is our earnest prayer, that the 'genius of universal emancipation,' rather, the God of truth and love, may preside in your counsels and direct in your decisions.

We exceedingly regret the present aspect of affairs in the Anti-Slavery cause. We are afflicted with unfeigned sorrow that any subjects, foreign to the design in which it originated, should have disturbed its councils and diverted its friends from the great object to the accomplishment of which their efforts should be directed,—the annihilation of slavery.

We address you, not in the character of Methodists, or Methodist ministers, though such we are, but as lovers of our country and of universal man. We believe that abolitionists should use the whole of their influence, whether civil or religious, for the removal of slavery from our country and the world. And without expressing any opinion as to the propriety of a third political party, we believe that it is the duty of abolitionists to carry their principles to the polls and use the elective franchise as a sacred trust committed to them in the providence of God, for the faithful use of which they are responsible to the highest tribunal in the universe.

We exceedingly regret that the operations of the Anti-Slavery cause have been embarrassed by foreign, sectarian and local opinions on other subjects, which have been attempted to be forced not only on the American Anti-Slavery Society, but now upon a convention of the world. And should the *American* Anti-Slavery Society endorse these extraneous matters, as is the design, as we understand, of their originators, by bringing into the convention a large number favorable to these views, then we recommend that the true friends of *abolition proper*, by a new organization or otherwise, adopt such measures as in their judgment will be best fitted to carry out the principles and measures in which we have all been agreed, till within the last two years.

Yet, we cannot but hope that the American Society now on the eve of its annual assemblage, will adopt such measures as will effectually disencumber this holy cause from all foreign and extraneous subjects. Belonging as we do, in different States, we are to a very considerable extent, acquainted with the views entertained by the fast friends of our cause in those States. We know that they are looking to the doings of your body, at present, with intense interest, that the single purpose of the Anti-Slavery enterprise shall, by you, be so disincumbered and made to stand forth before the American People with such pre-eminence that all shall fully understand what is the great and only object of its organization. That you may be directed by wisdom from above, and your present doings more effectually than ever promote this object, is the prayer of yours for the true and the right.

Joseph A. Merrill, Jotham Horton, Orange Scott, Frederick Upham, *Massachusetts;* Phineas Crandall, E. W. Stickney, A. D. Merrill, *Rhode Island;* Ezekiel Robinson, Benj. Jones, Moses Hill, Dan'l. B. Randall, W. C. Larrabee, R. E. Bailey, *Maine;* J. F. Adams, J. Perkins, C. D. Cahoon, S. Chamberlin, Jas. Templeton, *Vermont and New Hampshire;* Jona. Dodge, John Parker, *New-York.*

LETTER FROM THE PITTSBURG AND ALLEGHANY A. S. SOCIETIES.

At a meeting of members of the Old Pittsburgh and Alleghany A. S. Societies, held in the first Baptist Church, Pittsburgh, on Tuesday evening, May 5th, by special invitation, to consider subjects of importance in regard to the approaching anniversary of the National A. S. Society, to be held in New York on the 12th inst.

'Whereas, the members of the above societies, not being able from the pressure of the times to defray the expenses of a delegate to the above named anniversary, they consider it their duty to express their sentiments on some momentous subjects.

'1. Resolved, That we *seriously pderecate* the transfer of the Emancipator into private hands; for other reasons, as well as that recent events evidence the necessity of *strict* supervision by a judicious Executive;—we also fully concur with the sentiments of the protest of J. S. Gibbons.

'2. Resolved, That we seriously deprecate the the destruction of the National A. S. Society, under any circumstances whatever, believing it be the simplest and most efficient organization that can be devised for the overthrow of despotism in our land.

'3. Resolved, That we most solemnly deprecate the scheme proposed in the Emancipator, of forming an Independent Board of Commissioners for the abolition of American Slavery, like that of the A. B. C. F. Missions, and the appointment of such boards under their control, in the different states, which are designed to supersede the National Society, and the different state societies. We deprecate such a scheme, because it is *anti-republican*; it is a monopoly of power; it will become a self-elected body, and therefore irresponsible; it would be an oligarchy, subject to the dangerous influences which absolute power always engenders. We see its sad results in the proposed model, A. B. C. F. Missions: for who would have conjectured, that that Board would have held slaves, or have put a gag on their missionaries, in regard to slavery; and yet such, we have reason to believe, has been the case.

'4. Resolved, That we lament the course pursued by some of the agents of the National A. S. Society, and also by the Emancipator, in giving countenance to the deplorable divisions in the anti-slavery cause in Massachusetts.

'5. Resolved, That we would deprecate any steps as fraught with the spirit which would exclude from our Society, the noble, self-denying men who, for conscience sake, have disfranchised themselves; being convinced that such intolerance was never contemplated at the National Convention in 1833.

'6. Resolved, That we deprecate the formation of an Anti-Slavery Political Party, sensible that it would tend to submerge our moral power in the dead sea of selfish policy and worldly expediency.

'7. Resolved, That we consider the platform of the National A. S. Society, as laid down in 1833, sufficiently ample to admit *all true* friends of the oppressed, without infringing on the rights of conscience. We desire it may so remain, and therefore solemnly deprecate all attempts to narrow the platform by forced interpretations, or to lower the standard of our holy enterprise.

'8. Resolved, That if it be not our duty to sustain political men who refuse to advocate the cause of liberty and the rights of the slave, still more it is not our duty, (since in the church the leprosy begins,) to sustain churches or professed ministers, who refuse, either from cowardice or expediency, to obey the mandate of heaven in these particulars. If the former are unworthy of confidence, the latter are much more so; as the potency of Christian influence exceeds that of political.

'9. Resolved, That without attempting to justify every expression, or every step of the Liberator, during the present unhappy dissentions in Massachusetts, the fearful and fearless editor of that paper, Wm. Lloyd Garrison, has our unshaken confidence.

'10. Resolved, That we most cordially approve of the uncompromising fidelity of the Old Pioneer A. S. Society of Massachusetts, in defending and sustaining the rights of the slave, and the principles of 1833.

'11. Resolved, That, as we most sincerely desire to promote the purity of our cause, and the affectionate, peaceful co-operation of all engaged therein,—as the conflicting powers of the world are often harmonized by the counsel of a third disinterested party, so we think, if the contending parties of Massachusetts would agree to take counsel of a few of the pious, the wise and the benevolent, whom they will meet in London during the World's Convention, and submit thereto, that they may again, like kindred drops, be mingled into *one*; otherwise we fear wider divisions will take place, the tremendous onus of which will rest upon those who love party more than *principle.*

'12. Resolved, That the foregoing Resolutions be immediately transmitted for publication in the Liberator, Herald of Freedom, Emancipator, Freeman, Christian Witness, and Philanthropist.'

Wm. M. Chace moved that the letters be published with the proceedings of the Society: which motion, on motion of S. J. May, was laid upon the table.

The resolution offered yesterday, by Mr. Robinson, of New Hampshire, was taken up and carried.

On motion of Seth Sprague, of Massachusetts,

Voted, That the rules of practice in Jefferson's Manual be adopted for our guidance, except as they may be altered from time to time by vote of the Society.

Ellis Gray Loring of Massachusetts offered a resolution, which, after being amended. was adopted as follows:

Resolved, That no resolution shall be brought before the Society without having been first presented to the business committee.

On motion of C. C. Burleigh, Edwin Fussell, of Indiana, was added to the business committee.

On motion of C. C. Burleigh, voted that a committee of one from each State Society be appointed to nominate officers for the ensuing year.

A series of resolutions on political action was presented by the business committee, the last of which was taken up first, and rejected as follows:

Resolved, That it is inexpedient for the existing Anti-Slavery Societies to take any action in reference to political elections, nominations, or candidates for office, other than to recommend *opposition* to all candidates who will in any manner sustain, in their official action, the institution of slavery.

The Society then adjourned till 3 o'clock this afternoon.

AFTERNOON SESSION.

The Society met pursuant to adjournment. Prayer by Otis Thompson of Massachusetts.

The President nominated and the society appointed the following persons to nominate officers for the ensuing year:

Thos. Earle, Pennsylvania; D. L. Child, Massachusetts; Thos. Van Raenselaer, New York; Nathan Winslow, Me.; Joseph Sisson, Rhode Island; George W. Benson, Connecticut; David I. Robinson, New Hampshire; James B. Whitcomb, Indiana; Benjamin Webb, Delaware; Robert Hanna, Ohio; A. N. Dougherty, New Jersey; R. I. Robinson, Vermont; J. J. Miter, Illinois.

J. J. Miter, at his own request, was excused from serving on the committee.

The resolutions in relation to political action were taken up. Various proposals were made to amend them, but only one amendment was made. They were adopted separately, most of them by nearly unanimous votes, as follows:

Whereas, It has long been regarded as a settled doctrine by this Society, that no consistent abolitionist can vote for any candidate for office, who will not use his official power when he rightfully can, in promoting the repeal of all laws, and the change of all constitutional provisions which tend to uphold slavery; therefore,

Resolved, That, as abolitionists, we cannot give any countenance to the election of Martin Van Buren, or Wm. Henry Harrison, to the presidency of the United States, without violating our anti-slavery principles and professions; inasmuch as both of them have publicly committed themselves in support of slavery.

Whereas, Slavery must be destroyed, or the agricultural, mechanical, and manufacturing, and commercial interests of the country must perish; therefore,

Resolved. That the existence of slavery is the grand cause of the pecuniary embarrassments of the country; and that no real or permanent relief is to be expected by the establishment of a national bank or a sub-treasury, until the total abolition of that execrable system.

Resolved, That the eulogy bestowed upon William Henry Harrison, by the Hon. William Slade, at the conclusion of his speech in the U. S. House of Representatives, in favor of the abolition of slavery in the District of Columbia, tends to neutralize the effect of that speech upon the hearts and consciences of the people, and exerts a disastrous influence on the cause of the slave.

Resolved, That without intending to pass a censure on those abolitionists who urge the formation of an abolition political party, or the nomination of candidates for office on abolition grounds, we heartily disapprove the adoption of such measures, as inexpedient and injurious to the cause they are designed to promote.

Resolved, Therefore, That we regret the course pursued by the recent Convention of the friends of immediate emancipation, at Albany, in nominating candidates for the Presidency and Vice Presidency of the United States, and highly as we respect the gentlemen whose names were brought before the public as nominees of that Convention, we cannot advise our friends to waste their energies in futile efforts to promote their election.

On motion of A. G. Comings, of Massachusetts. it was voted, that a committee of finance be named by the chair. The following were appointed: James S. Gibbons, of New York; S. S. Cowles, of Connecticut; E. W. Jackson, of Massachusetts.

The following persons were added to the nominating committee:

Samuel J. May, Andrew Robeson, Mass.; Parker Pillsbury, Abram Folsom, N. H.; Wm. Balls, Samuel Hill, Conn.; H. H. Garnet, W. S. Chaplin, N. Y.; Dr. Weeks, Joseph Parish, Jr. N. J.; Thos. Whitson, Edward M. Davis, Penn.; Robert Hanna, H. Kingsbury, Ohio; C. L. Remond, David Doten, Me.; C. L. Knapp, Benj. Shaw, Vt.; G. L. Clark, Wm. Aplin, R. I.

The Recording Secretary read the following note from the President of the Society:

'Rev. JOSHUA LEAVITT,
Rec. Sec'y A. A. S. Soc.

'*Dear Sir*,—Apprehending a recurrence of the scenes witnessed last year at our business meetings, and resolved not to be found contending with my Abolition brethren, I shall not be present with you and request that you will communicate to the Society, that I do not wish to be considered a candidate for the office I have hitherto occupied.

That God may overrule the machinations of disorganizers among us, and save us from the disgrace I apprehend, is the prayer of your friend,

(Signed) A. TAPPAN.

'*May* 12, 1840.'

On motion of W. L. Garrison, voted, that the thanks of the Society be presented to Arthur Tappan for his long continued and faithful services as President of the Society.

Adjourned till 9 o'clock to-morrow morning.

THURSDAY, May 14, 1840.

The Society met pursuant to adjournment. Francis Jackson, Vice President, in the chair. Prayer by David Millard, of New Hampshire.

Wm. Lloyd Garrison read various propositions to amend the Constitution of the Society. They were all indefinitely postponed, except the one which proposed that the Executive Committee should be elected by the Society instead of the Board of Managers. This last was adopted by the constitutional majority.

W. L. Garrison, from the Business Committee, reported a series of resolutions relative to the sale of the Emancipator, which, after being amended, were adopted as follows:

Resolved, That the reasons assigned in the Annual Report of the Executive Committee for the sale and transfer of the Emancipator are unsatisfactory to this Society, for the following among other reasons:

1. Because the receipts into the treasury within the past year have been upwards of 47,000 dollars, and because the resources of the Society at the time of said transfer much exceeded its liabilities; and there was, therefore, no prospect of a permanent want of means to continue its publication.

2. Because the transfer of the organ which has been the object for several years of a heavy expenditure on the part of the American Anti-Slavery Society, without consulting that Society, and on the eve of its annual meeting, showed a want of proper respect in said Committee for the will of their constituents—wns a deviation from the line of their duty, and can hardly fail to be injurious to the anti-slavery cause.

Resolved, That we consider that the New-York City Anti-Slavery Society are, under the peculiar circumstances of the case, morally and honorably bound to re-transfer the Emancipator to this Society, on being indemnified for any expenses and liabilities they may have incurred relative thereto; and that a committee of five be appointed to wait upon the Executive Committee of said Society, for the purpose of requesting the surrender of the paper on the terms above stated.

The following persons were appointed by the chair as the committee named in the foregoing resolutions: E. G. Loring, Massachusetts; N. P. Rogers, New Hampshire; J. S. Gibbons, New York; Nathan Winslow, Me.; Thomas Earle, Pennsylvania.

O. Johnson moved to reconsider the resolutions respecting the Emancipator, except the last, which provided for the appointment of a committee; for the purpose of giving opportunity to the Editor and the Executive Committee to explain their course, if they should see fit to do so. The motion was carried, and the resolutions, except the last, were laid on the table till the afternoon; and the assistant secretaries were instructed to notify Mr. Leavitt and the Executive Committee of the fact.

W. L. Garrison, from the Business Committee, presented the following:

Resolved, That, according to the Constitution of the American Anti-Slavery Society, it is the indispensable duty of every member of that society, who has a legal right to vote, to exercise that right by voting at the polls.

C. C. Burleigh offered the following as a substitute, which, after discussion, was adopted by a large majority.

Resolved, That the Constitution of the American Anti-Slavery Society does not settle, or attempt to settle, either affirmatively, or negatively, the question whether it is or is not the duty of any of the members of the Society, as such, to vote at the polls.

Adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer by Sumner Lincoln of Massachusetts.

On motion of J. P. Bishop, James C. Jackson, and Wm. M. Chace were added to the Finance committee.

On motion of J. A. Collins, voted to adjourn *sine die* to-morrow, at 1 o'clock, P. M.

W. L. Garrison submitted a resolution from the Business Committee, which, after considerable discussion, was recommitted to the same committee.

W. L. Garrison presented a resolution relative to the American church, which was amended and adopted as follows:

Whereas, the American Church, with the exception of some of its smaller branches, has given its undisguised sanction and support to the system of American Slavery, in the following among other ways, viz:

1. By profound silence on the sin of slave-holding.

2. By tolerating slave-breeding, slave-trading, and slave-holding in its ministers and members.

3. By receiving the avails of the traffic in 'slaves and the souls of men' into the treasuries of its different benevolent institutions; and

4. By its indifference and opposition to the Anti-Slavery enterprise:—Therefore,

Resolved, That that Church ought not to be regarded and treated as the Church of Christ, but as the foe of freedom, humanity and pure religion, so long as it occupies its present position.

On motion of O. Johnson, voted to suspend the rule, and to allow Hiram Wilson 15 minutes to speak in relation to the self-emancipated slaves in Canada. After his remarks, the following resolutions were unanimously passed:

Resolved, That the colored population of Upper Canada, having broken their galling chains and sought protection under the British crown, though self-colonized by their own consent beyond the boundary of our nation, are not only entitled to the warmest, kindest sympathies of their friends, but as claimants of justice at the hand of Christian America, they stand first among the wronged and deeply injured of the human race, to whom we can have access.

Resolved, That the mission, now in progress for their mental and moral elevation being an anti-prejudice and anti-slavery enterprise, is entitled to the cheerful and liberal patronage of every true-hearted abolitionist.

Joshua Leavitt submitted a Protest, on behalf of himself and others, against the resolutions on the subject of independent nominations, which, on motion of Oliver Johnson, was ordered to be published with the proceedings of the Society.

W. L. Garrison, on behalf of the Business Committee, submitted the following, which was adopted:

Resolved, That the Colonization Society is slave-holding and pro-slavery combined in organized warfare upon colored liberty; that its primary purpose is to deliver slavery from the annoying and hazardous neighborhood of colored freedom, and its secondary object to relieve the colorphobia of the North; that its regard for the colored man in this behalf is *feigned;* for, if it loved him, it would not 'persecute him even unto the *strange* city' of Liberia;—and its love for Africa also is a *pretence;* for love would not people the shores of that ill-fated continent with those it calls 'nuisances,' 'who cannot rise to the common level of humanity' here amid the full blaze of the gospel, under the sun-light of the land of liberty.

The business Committee, through its chairman, presented the following resolution, which was adopted.

Resolved, That we cannot recognize or sustain any one as a true Christian minister, who is a slaveholder, a defender of slavery, or who refuses to testify against it.

Thomas Earle, of Pennsylvania, moved the appointment of a committee to draft a petition to Congress on behalf of the Society, praying for the abrogation of all provisions of the Constitution of the United States, which require the people of the whole Union, or of any State, to participate in slaveholding. Carried, and the mover appointed the committee.

On motion of J. A. Collins, voted to appoint a committee of three to confer with those individuals to whom the books and other property of the Society have been pledged; to ascertain on what terms they can be redeemed, and report to-morrow morning. N. P. Rogers and S. Philbrick were appointed, with power to fill vacancies.

Adjourned till to-morrow morning at 8 o'clock.

FRIDAY MORNING, 8 o'clock.

Met pursuant to adjournment. Francis Jackson in the chair. Prayer by John Allen of Massachusetts.

On motion of J. A. Collins of Massachusetts, voted that a committee of one from each State be appointed, for the purpose of reporting on the duties, sphere of operations, and the sum of money which will be required to carry on the operations of this Society for the present year. The following persons were appointed. S. J. May, Massachusetts; R. Hanna, Ohio; G. W. Benson, Connecticut; B. S. Jones, Pennsylvania; R. T. Robinson, Vermont; Parker Pillsbury, New-Hampshire; Wm. Aplin, Rhode Island; Wm. Buffum, New-York; Joseph Parish, New-Jersey; Sarah S. Garret, Delaware; Edwin Fussell, Indiana; ——— ———, Illinois.

The Finance committee made the following report, which was accepted, and the resolution recommended by them adopted:

The Committee on Finance report:

That, by a statement of the publishing agent, presented to the Executive Committee March 26, it appears that the total amount of stock on hand, consisting of books, stereotype plates, &c. together with the amount of debts due from individuals, was $18,350,86. Amount due by the Society, $6,590,74; leaving a balance in its favor of $11,760,12.

April 16, sundry appropriations were made, amounting in the aggregate to $1200—(more or less) towards defraying the expenses of a delegation to London, and the payment of the Secretaries' salaries; and on the same date, the following resolution was adopted by the Executive Committee:

Resolved, That the remainder of the Society's property be transferred to S. W. Benedict and Lewis Tappan in trust—

1. To secure Mr. Rankin's endorsement—($1000.)

2. To secure themselves for their personal liabilities in behalf of the Society.

3. To provide for the remaining debts and liabilities of the Society.

Said property to be re-transferred to the Executive Committee, or their successors, on security being given for the payment of said debts and liabilities; or, in the event of a sale, the balance of the proceeds to be restored in like manner.

The property of the Society is now in the hands of S. W. Benedict and L. Tappan, subject to the conditions of the aforesaid resolution. A portion of the debts has been liquidated by the payment of books at the same rate that they were offered to auxiliary societies—viz. at 1-2 the price per hundred. The balance in favor of the Society has therefore been reduced, to what extent the Committee have not ascertained.

They report that this arrangement leaves no balance in the Treasury, and exonerates the Society from any present liabilities. How far any can recur, is of course a matter of conjecture. It is possible there may be some accession to our funds, from the trustees.

We recommend the adoption of the following resolution.

Resolved, That the Executive Committee be authorized to correspond with L. Tappan and S. W. Benedict, trustees, relative to the property in their hands, and to assume such responsibilities, in the name of the Society, as may in their judgment secure the most economical disposition of it.

On behalf of the Committee
J. S. GIBBONS, *Chairman.*

D. L. Child, on behalf of the Business Committee, reported the following resolutions, which were adopted.

Resolved, That the American Anti-Slavery Society regard with heartfelt interest the design of 'the Word's Convention,' about to assemble in London; and anticipate from its labors a powerful and blessed influence upon the condition and prospects of the victims of slavery and prejudice, wherever they are found.

Resolved, That our beloved friends, WILLIAM LLOYD GARRISON, NATHANIEL PEABODY ROGERS, CHARLES LENOX REMOND, and LUCRETIA MOTT, be and they hereby are appointed Delegates, to represent this Society in the said Convention, and we heartily commend them to the confidence and love of the universal abolition fraternity.

Resolved, That the Anti-Slavery enterprise is the cause of universal humanity, and as such legitimately calls together the WORLD'S CONVENTION—and that this Society trusts that that Convention will fully and practically recognise, in its organization and movements, the EQUAL BROTHERHOOD of the entire HUMAN FAMILY, without distinction of color, sex or clime.

A communication was read by the Recording Secretary from the Executive Committee of the New-York City A. S. Society, in relation to the transfer of the Emancipator, which was referred to the committee appointed on that subject yesterday.

Saml. J. May, from the committee appointed on the sphere of operations and the expenditures of the Society for the coming year, submitted the following preamble and resolution, which were adopted:

Whereas, the Executive Committee of the American Anti-Slavery Society will require at least the sum of 10,000 dollars to meet the necessary expenditures of the ensuing year; therefore,

Resolved, That the above named sum be raised by the friends of the cause in the several states, in their due proportions, and in the manner they shall deem best, in view of the circumstances of the cause in their several states.

Thomas Earle, who was appointed a committee to draft a memorial to Congress, submitted the following, which was adopted:

To the Senate and House of Representatives of the United States:

The petition of the American Anti-Slavery Society, sitting at New York city, May 15th, 1840, respectfully prays, that you will be pleased to take measures for abrogating, in a manner consistent with equal and exact justice, all provisions of the Constitution of the United States, which are in any manner liable to be so construed as to require of the people of the whole Union, or of the States respectively, that they participate in holding human beings in slavery.

The committee for the nomination of officers submitted their Report, and the following persons were elected officers of the Society for the ensuing year:

President—LINDLY COATES, *Pennsylvania.*

Vice Presidents—Samuel Fessenden, *Maine;* George Kent, *New Hampshire;* Rowland T. Robinson, *Vermont;* Francis Jackson, *Massachusetts;* Peleg Clarke, *Rhode Island;* John T. Norton, *Connecticut;* Gerrit Smith, *New-York;* Abraham L. Pennock, *Pennsylvania;* Anthony Simmons, *New Jersey;* Henry Gibbons, *Delaware;* A. A. Guthrie, *Ohio;* Herbert Williams, *Indiana;* Robert Stewart, *Illinois;* Zephania Plate, *Michigan;* John Needles, *Maryland.*

Board of Managers—Nathan Winslow, Samuel F. Brown, David Doten, Aaron Fuller, *Maine;* Timothy K. Blaisdell, John A. Richardson, Parker Pillsbury, David Millard, *New Hampshire;* Orson S. Murray, H. F Leavitt, C. L. Knapp, E. D. Barber, O. J. Eells, *Vermont;* Seth Sprague, Wendell Phillips, Ellis Gray Loring, Samuel J. May, Amasa Walker, Edmund Quincy, David Lee Child, Amos Farnsworth, Andrew Robeson, Nathaniel B. Borden, William Bassett, Cyrus P. Grosvenor, *Massachusetts;* William Aplin, Thomas Davis, William Adams, John Brown, Joseph Sisson, Jr. *Rhode Island;* George W. Benson, William Bolles, Daniel Burgess, Horace Cowles, John Gunn, *Connecticut;* Thomas Van Rensalaer, Richard P. Hunt, Joseph C. Hathaway, *New York;* Samuel Aaron, Joseph Parrish, *New Jersey;* Edward M. Davis, Robert Purvis, William Jackson, Thomas Whitson, Jonathan P. Magill, Jonas Wyman, Albert L. Post, Wm. Wright, Samuel Webb, William H. Burleigh, Francis J. Lemoyne, Nathan Sugar, Wm. A. Garrigues, *Pennsylvania;* Robert Hanna, Charles G. Finney, Robert H. Folger, A. F. Hanna, John Walker, *Ohio;* Thomas Chandler, *Michigan;* James B. Whitcomb, A. B. Brown, Levi Coffin, Elnathan Davis, *Indiana.*

Domestic Cor. Sec.—J. C. JACKSON.
Foreign Cor. Soc.—C. C. BURLEIGH.
Rec. Sec.—J. C. HATHAWAY.
Treasurer—ISAAC T. HOPPER.

Executive Committee—James S. Gibbons, William Buffum, Thomas Van Raensalaer, Isaac T. Hopper, Charles Marriott, J. C. Jackson, J. C. Hathaway, Nathaniel Southard, Lucretia Mott, Lydia M. Child, Maria W. Chapman.

W. L. Garrison, from the Business committee, presented the following resolutions, which were adopted:

Resolved, That the Executive Committee, which has been appointed for the ensuing year, be instructed to publish the Annual Report, prepared by the Executive Committee of the past year, and that they be authorized to append explanations or comments to the said report, if they think proper so to do.

Resolved, That the first mentioned Committee be also instructed to prepare an Address to the Abolitionists of the United States upon the present state of the anti-slavery cause, and to publish it in connexion with the said Annual Report.

The following resolutions were presented on behalf of the business committee, and adopted:

Resolved, That the American Anti-Slavery Society regards with increased and increasing interest the case of the *Amistad prisoners;* that they have listened with astonishment and horror to the details of a conspiracy of certain executive officers of the United States to transfer those innocent persons by stratagem to the Island of Cuba, there to be judicially massacred, before their case could have a full and final adjudication here.

Resolved, That the Executive Committee be instructed to take prompt and vigorous measures for the defence and effectual protection of said prisoners.

A communication from George Bourne was received and referred to the Executive Committee.

W. L. Garrison, from the Business Committee, presented a resolution, which was amended, and adopted as follows:

Resolved, That we look upon the formation of the Massachusetts Abolition Society and the American and Foreign Anti-Slavery Society with unqualified disapprobation, believing the spirit of 'new organization,' technically so called, to be hostile to that of universal freedom.

Resolved, That this Society regrets that the new organization, recently established in this city, has taken a name which is liable to be confounded with that of this Society, and trusts that that association will perceive the justice and necessity of altering it.

T. Earle, from the committee on the property of the Society, presented the following statement from S. W. Benedict, on behalf of the Trustees in whose possession said property now is; which was referred to the Executive Committee.

'The trustees will re-convey the property in their hands for the sum of $4500, and for a satisfactory bond to secure the payment of any costs and damages that may result from the suit of Nash vs. Benedict for libel—and secure J. Leavitt's and others' bonds of about $1000 for the Amistad captives, and for any liabilities which may accrue by virtue of the past acts of the committee as agents of the American A. S. Society.

S. W. BENEDICT,
For the Trustees.'

E. G. Loring, from the committee on the transfer of the Emancipator, presented a report, appended to which was the following order, which was unanimously adopted:

Ordered, That the Executive Committee be authorized to establish a new Anti-Slavery Journal, to be published in this city, under their supervision; and that they be instructed to request of the Executive Committee of the N. Y. City A. S. Society to furnish the committee with the names and address of the subscribers to the Emancipator, in order that a free opportunity may be afforded to the abolitionists of this country to elect which of the two Anti-Slavery papers it is their desire to support.

The following resolution, from the CBusiness committee, was adopted:

Resolved, That we respectfully recommend to abolitionists, that they question all candidates for offices embracing legislative duties, whether they are favorable to such change of the constitutions and laws as will abolish all legalized aid to slaveholding; that they publish the answers given, and support no candidate who does not answer in the affirmative.

The following resolutions, from the Business Committee, were adopted:

Resolved, That the Committee of this Society appointed at its last annual meeting for the purpose of calling the Convention of Abolitionists holden in Albany during the last summer, in confining the call to 'freemen' alone, assumed a power not delegated to them by the society, a principle at war with the genius of our enterprise, and contrary to all our past action, and that their course in this respect meets our decided disapprobation.

Resolved, That the Convention assembled under the call alluded to above, in refusing to allow all persons believing in the doctrines of this Society, to participate in its proceedings, adopted a course equally at war with our principles, and practices and equally obnoxious to the censure of all the true friends of the slave.

A letter from Robert Hanna of Ohio was read and referred to the Executive Committee.

The following resolution was then adopted unanimously:

Resolved, That the thanks of this Society, be presented to the chairman of this meeting, for the dignified and impartial manner in which he has presided over its deliberations.

On motion of Edmund Quincy, voted that the thanks of this Society be presented to the proprietors of this house for its use on the present occasion.

Voted to adjourn *sine die.*

SELECTIONS.

From the Emancipator.

Speech of Henry H. Garnet,

A colored young man, and a member of the Oneida Institute, at the late anniversary of the American Anti-Slavery Society.

Resolved, That all the rights and immunities of American citizens are justly due to the people of color, who ever have been, and still are willing to contribute their full share to enrich and to defend our common country.

In rising, Mr. President, to bespeak the passage of the resolution which I have just read, I cannot hope to express all the feelings of my heart. I would point this assembly to the early history of our country. I would invite Americans to examine anew the foundations of our republican institutions. I would remind you, sir, of dear-bought privileges said to be held out to all, but which are notwithstanding denied to immortal millions. I would hold up before you covenants written with blood, that might have been placed in the ark of the nation's glory, but which have been seized by the oppressor's hand and torn to pieces by his scourge. I would call you to listen to the shrill sound of the plantation horn, that comes leaping from the South, and finding an echo even among our northern hills. In a word, I would direct your attention to a pile of wrong, and national disgrace, and shame, as high as heaven.

Sir, the foundation of this government was formed of the most solid materials. Those who first laid their hands to the work of building up in this new world an edifice within whose walls the most extensive liberty should abide, were men who had no communion with tyranny and oppression. It must ever animate and cheer the bosom of the true American patriot to dwell upon the moral sublimity of the spirit of the pilgrims,—a spirit which led them to break asunder the ties that bound them to kindred and country, and to fix their dwellings, and to throw their destinies in the midst of the trackless wilderness. While speaking of those men, the tongue of the orator will never become inelequent. The strains of the poet that shall entwine their deeds in song shall never vex the ear of patriotism. As they launched into the deep, their very sails were swelled by the breath of liberty. As pure in motive and as resistless in spirit as the waves that bore them thither, they laid the broad foundation of republican institutions. It was then, sir, that new and astonishing truths in regard to the principles of liberty were developed. Acting under the influence of these truths, *our* fathers pressed forward with holy and patriotic zeal in the road to that national independence which the revolution of seventy-six opened to them. Of the wonderful perseverance—of the ceaseless love of liberty, religious, political, and social, which regulated their actions, who is so base as to complain?

Of the principles laid down in the Declaration of Independence, we find no fault. For that instrument declares, 'that all men are created free and equal.' We would not question the sincerity of purpose, and devotion to freedom, which seemed to wield the swords of most of the fathers of the revolution. But we complain, in the most unqualified terms, of the base conduct of their degenerate sons. If, when taking into consideration the circumstances with which the revolutionists were surrounded, and the weakness of human nature, we can possibly pardon them for neglecting our brethren's rights—if, in the first dawning of the day of liberty, every part of the patriot's duty did not appear plain,—now that we have reached the mid-day of our national career—now that there are ten thousand suns flashing light upon our pathway, this nation is guilty of the basest hypocrisy in withholding the rights due to millions of American citizens.

It is not necessary, Mr. President, for me to attempt to mark out the grounds upon which is built the right of American citizenship. Let it be what it may, upon it the colored inhabitants of this country stand.

It is with pride that I remember that in the earliest attempts to establish democracy in this hemisphere, colored men stood by the side of your fathers and shared with them the toils of the revolution. When freedom, that had been chased over half the world, at last thought she had here found a shelter, and held out her hands for protection, the tearful eye of the colored man, in many instances, gazed with pity upon her tattered garments, and ran to her relief. Many fell in her defence. The grateful soil received them affectionately into its bosom. No monumental piles distinguish their 'dreamless beds.' Scarcely an inch on the page of history has been appropriated to their memory. Yet truth will give them a share of the fame that was reaped upon the field of Lexington and Bunker Hill. Truth will affirm that they participated in the immortal honor that adorned the brow of the illustrious Washington.

In the last war, also, colored citizens rendered signal service to the country. So anxious were they to defend their native shores from invasion, at the battle of New Orleans, that they did not stop to consult the safety of General Jackson's cotton bags. In order to show to you their ardor in that struggle, permit me to recite to you the words of the late President of the United States. 'I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear, parents, relations, wives, children and property. You have done more than I expected. In addition to those previous qualities I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things.' Such is the language of slaveholderz when they would have colored men stand in the front of battle. If they are forgotten by history—if they are not mentioned in the halls of Congress—if prejudice denies them a place in the grateful recollections of Americans in general, I trust they will at least be remembered amid the cloister of the Hermitage.

Sir, in consideration of the toils of our fathers in both wars, we claim the right of American citizenship. We claim it, but shall we ever enjoy it? Our ancestors fought and bled for it, but I will leave it with this assembly to decide whether they fought and bled as wise men or as fools. They have gone to their rest, many of them with their brows all marked with wounds received in fighting the battles of Liberty, while their backs were furrowed by the cruel scourge. Unfortunate men! They knew not that their children were to be immolated upon the altars of slavery—altars erected upon their very graves. They little thought that the Power against which they were fighting would one day emancipate all its slaves, while their own country would muster all her power, and make her mightiest effort to blot out the few scattering stars that linger in the horizon of their posterity's hopes.

But what shall be said? shall we blame these men, and say that they slew their own interest? No, sir, if the revolution was right, they have done nobly, and will stand approved of heaven in the last great day. For, seeing this self same soil which now yields the bitter fruits of slavery in such abundance, in days that have passed, yielded other fruits, 'we ought to blame the culture, not the soil.'

In the exercise of religion, Mr. President, which is the salt that has kept the nation from moral putrefaction, the people of color have rendered their fellow-citizens some small assistance. Our religion truly has taught us to cling to that charity which suffereth long, and endureth all things. The truthfulness of the words of the British statesman, that religion is the basis of civil society, is almost universally acknowledged. And the spirit of our institutions lays it down as a primary duty of Americans to acknowledge the moral government of God in all our affairs. The greatest blessings which we have received as a nation, have been given unto us on account of the little piety that has been found among us. And no one will say that there has not been now and then a pious soul among our people, although there is enough sin among us to excite the tears of the Christian world. The spirit of Christianity, while it is as extensive as the universe in its desire to do good to man, is also as impartial as the light of heaven. It does not stop to consider the complexion of

although I were dwelling beneath the bright skies of Asia, or listening to the harp-like strains of the gentle winds that whisper of freedom among the graves of Africa—though my habitation were fixed in the freest part of Victoria's dominions, yet it were vain, and worse than vain for me to indulge the thought of being free, while three millions of my countrymen are wailing in the dark prison-house of oppression.

In submitting the resolution, sir, I would again call upon Americans to remember, that, but a few years ago their fathers crossed the ocean, in search of the freedom now denied to us. I would beseech them to remember that the great day of God's final reckoning is just before us, remember his eternal justice, and then remember the outcast bondman, and let him go forth free in the presence of God, in whose image he was created.

From the Pennsylvania Freeman.

Kennet A. S. Society.

Our friends in Kennet, as will be seen by the last of the following resolutions, are beginning the year's campaign in gallant style. Who is ready to pronounce it an example worthy of all imitation, and to 'go and do likewise?'

At a meeting of the Kennet A. S. Society, held on seventh day, the 9th inst. Chandler Darlington, President, in the chair, and Simon Bernard, Secretary, the following resolutions were unanimously adopted.

1st. Resolved, That American Slavery is a system of foul wrong, inasmuch as it denies to man his inalienable rights, and therefore he calls upon all who love humanity to aid in destroying it, and save our country from its dreadful curse.

2d. Resolved, That we recognize all persons as proper co-workers with us, who agree with us, that 'slavery is wrong, and ought to be immediately abolished,' without reference to sex, color or clime, and that any organization here or elsewhere, which is not founded on this broad original ground, ought not to receive, and shall not receive our sympathy or co-operation.

3d. Resolved, That the American Anti-Slavery Society is of valuable service to the anti-slavery cause, when rightly managed, and that we earnestly hope that the friends of the cause will maintain the original foundation of the organization.

4th. Resolved, That we regret that efforts have been made by abolitionists to form a distinct political party, because we believe it will greatly assist in introducing corruption amongst us, and have a direct tendency to retard the cause of emancipation.

5th. Resolved, That the sum of $150 (being our portion of the eight hundred dollars, pledged by the Chester County Society for the present year,) shall be paid to the Treasury of the Eastern Pennsylvania Society, before the end of the present month, and that a committee be now appointed to collect the money.

Voted, That the Pennsylvania Freeman, Emancipator, and Liberator be requested to publish the foregoing resolutions.

The World's Convention.

On the 6th inst. our highly esteemed friends James and Lucretia Mott, Henry and Mary Grew, Sarah Pugh and Elizabeth Neall of Philadelphia, Abby Kimber of Chester County, and George Bradburn of Massachusetts, left the city for New-York, whence they embarked the next day on board the Roscoe for Liverpool, on their way, some as delegates and others as visitors, to the great Convention. They were joined in New-York, by Isaac Winslow and his daughter and niece, from Portland, Maine, on the same destination. It is needless for us, after mentioning the names above, to say what we think of the manner in which the abolitionism in eastern Pennsylvania will be represented. The overwhelming multitude of affectionate farewells with which our friends were dismissed on their voyage, by those who were left behind, bore some feeble testimony to the estimation in which they are held by their anti-slavery associates and acquaintances generally.—*Pa. Freeman.*

ITEMS.

The Boundary Question. A report was current in London on the sailing of the British Queen, that that Government had concluded to make a definite proposition to this government in relation to the North Eastern Boundary. We hope that the report, which seems to be generally believed, will prove true. The basis of the new arraangement is to be the award of the King of the Netherlands, which made the River St. John's the boundary between the two countries, thus securing a direct communication between New Brunswick and Nova Scotia, and the Canadas—and as an indemnity to Maine for any supposed territory she may possess north of the St. Johns, the British Government is to allow her £200,000.

Commerce of the Lakes. The Dunkirk Beacon states that the commerce of our inland seas has increased for the last few years in a ratio hardly to be credited. The tonnage on the Lakes, at this time, is estimated to be equal to an aggregate of thirty-five thousand three hundred and thirteen tons; the amount of capital vested in steamboats and vessels is computed at two million three hundred thousand dollars. This estimate does not include any British vessels, nor the American vessels on Lake Ontario, as the means of procuring statistics in reference to them were not at hand.

By advices from Jamaica to the 4th of April, we learn that the colonial Legislature was in session, and the public business seemed to be attended to with much harmony. The House of Assembly had under consideration a bill to promote emigration—and in the course of the debate, a letter from Mr. Samuel Whitmarsh, of Northampton, Mass. was read, holding out the idea that many colored emigrants might easily be induced to try their fortunes in Jamaica. Mr. W. in his letter, promises to make efforts for sending a thousand.

Likenesses of the Africans. We learn from the New Haven Herald, that Mr. Pendleton, the keeper of the county jail in New Haven, where the Africans of the Amistad are confined, has got up a representation of the deck of the Amistad, as it might have appeared at the moment she was taken in possession of the negroes, including very correct *likenesses* of most of the survivors; all done in wax by Mr. Moulthrop. The exhibition is said to be well worth seeing.—*Emancipator.*

A New Lion. We hear it rumored, among some of those who are supposed to know, that we are in due time to be favored with a visit from the celebrated 'Father Matthew,' as they call him, the Apostle of Irish Temperance—who, by the way, as we understand from one of his old Cork friends, is not a Priest but a Friar. The distinction is not unimportant. We hope the rumor may prove true.

United States Circuit Court—Maryland District. In the case of the United States against the schooner Ann, and another schooner not named, of Baltimore, informed against by the collector of this port, as having been built for the slave trade,) Chief Justice Taney affirmed to-day the decree of Judge Heath, of the District Court, condemning both of them as having been built for the slave trade, as charged.—*Baltimore Patriot.*

The Unicorn (about 600 tons) will leave Liverpool on the 16th of May, for Halifax and Boston; between which two places she is to run in concert with the Post Office steamers hence to Halifax. (Passage 20 guineas.) The Britannia, the first of the line, may be ready about 15th June. She will be followed by others, viz. Caledonia, Arcadia, and Columbia, in due course; all strong vessels of about 1000 tons.

The Winnebagoes. It is said that General Atkinson has held a council with the Winnebago Indians residing on the Mississippi river, (three fifths of the nation) who are disposed to emigrate peaceably; the other two fifths residing on the Wisconsin, may give some trouble, as they evince a disinclination to remove.

Albany and West Stockbridge. The engineers will commence operations on this route forthwith, the Directors of the Western railroad having ratified the bargain made by the committee, at their late visit to Albany.—*Troy Budget.*

By the discontinuance of the Centinel and Gazette, in Boston, the Massachusetts Spy, printed in Worcester, and the Salem Gazette, are left as the two oldest newspapers in the State.

The Committee of the graduates of Harvard University, who were members of the institution during Dr. Kirkland's presidency, have appointed the Rev Dr. Palfrey to deliver an eulogy upon him, at a time to be hereafter appointed.

The Rev. B. Wooster, who lately died at Fairfield, Vt. once prayed for a rash brother, thus:—'Above all, O Lord, grant him *prudence*, which thou knowest he has not; for he will take a beetle to knock off a fly, when a feather would do much better.'

Cabinet Resignations. The Hon. Amos Kendall, Post-Master General of the United States, resigns, in consequence of ill health. Other resignations are reported, but not confirmed.

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, MAY 22, 1840.

☞ All letters, newspapers, packages, &c. intended for Wm. Lloyd Garrison, must be directed to the care of J. H. Tredgold, No. 27, New Broad Street, London.

Annual Meeting of the National Society.

We congratulate the friends of pure and undefiled abolitionism, in every part of the country, upon one of the most signal victories which has ever been achieved on behalf of our sacred enterprise from its commencement to the present hour. For a long time past, there has been a determination on the part of certain individuals to narrow by some means our noble platform,—to take the management of the American Anti-Slavery Society out of the hands of the single-hearted and faithful men and women who have hitherto constituted its life-guard, and to place it under the control of a *prudent, judicious* and *clerical* aristocracy, who would generously relieve the anti-slavery PEOPLE from all responsibility in its behalf. All that unrelenting prejudice and sectarian hostility within our ranks, combined with pro-slavery influences without, could do to accomplish an object so repugnant to every principle of freedom, has been done—but done in vain. The old anti-slavery ship has weathered the storm, and now rides gloriously onward towards her destined haven, under the pressure of a *free* and prosperous gale, and under the guidance of a faithful and experienced crew, who are happy in being the *servants* and not the *rulers* of their constituency. Such a gathering of true hearts and tried spirits as met at New-York the last week has not been known before, we venture to say, since the standard of Immediate Emancipation was first unfurled to the breeze. They came, not from the Old Bay State alone, (although now, as in the times of that 'strife our sterner fathers saw,' she furnished the largest number of brave spirits,) but from the granite hills of New-Hampshire—from the mountains and vallies of Vermont—from Connecticut—from New York, the seat of enterprise in every great and good work—from Pennsylvania, the home of *peaceful* Liberty—from the far West—and last, though not least, from Rhode-Island, made immortal as the refuge of the oppressed—came a noble and invincible band, actuated by a common principle, seeing eye to eye, and determined to rescue the ark of Liberty from the grasp of unworthy men, who were seeking to pervert it to unholy purposes. They met, not as the devotees of party or sect, to gratify an unholy ambition, or to wage a conflict for selfish purposes—but to do battle, in the name of God, and with weapons of etherial temper, in behalf of the cause of periled Liberty and Right. They were indeed a noble company—more terrible to oppressors and their apologists than 'an army with banners'! Blessings be upon them for their courage, perseverance and fidelity.

As all the resolutions and proceedings will be found on the preceding page, we refer our readers to that source for information as to what was done. They will perceive that the first vote which tested the relative numerical strength of the friends and opponents of the original anti-slavery platform, was taken upon the question of appointing our highly esteemed friend Abby Kelley a member of the Business Committee—she having been nominated to serve the Society in that capacity by the chair. The vote as declared was—557 in the affirmative, 451 in the negative—majority for the right 156! This result, considering the mighty efforts which had been made to procure the attendance of the clergy and a large delegation from the city of New-York, all of whom, with few exceptions, voted in the negative, can be regarded in no other light than as a glorious triumph of principle over party and faction. We believe, however, that if the votes could have been accurately counted, the majority would have been shown to be nearly, if not quite, a hundred more than appears by the record. The votes in the affirmative were so numerous, in fact, that the tellers found it impossible to ascertain the number with accuracy; while those in the negative, being fewer, were more readily counted. We regret that the vote could not have been taken by yeas and nays, so as to enable us to determine with certainty how many voted on each side from the different States. We cannot say positively, but it is our firm belief that a majority from every State, except New York, voted in the affirmative.

The sectarian party having been thus signally defeated at the first onset, in their attempts to deprive women of their constitutional rights, did not deem it expedient to renew the siege upon the old platform. They immediately determined to secede, thinking no doubt that they could carry on the war against genuine abolitionism with more hope of success in a 'new organization,' than in a society open upon equal terms to every sincere hater of slavery, without regard to sex or official station. Accordingly, they met and formed an 'American *and Foreign* Anti-Slavery Society,' and placed at its head the unfaithful servants, who, by their attempts to rule the anti-slavery fraternity and concentrate power in their own hands, had shown themselves to be unfitted to take the lead in an enterprise whose object it is to break the bands of oppression, and extend the blessings of liberty to all, without distinction of sex, clime, color or condition. Of this 'new organization,' we shall say nothing at present, except to call attention to the verdict pronounced upon it by the American Anti-Slavery Society, and to register our testimony against it, as having originated in a spirit hostile alike to freedom and to the genius of our sacred enterprise. What else than a *pro-slavery* spirit, is that which refuses to labor in behalf of the oppressed by the side of any human being, merely on account of her sex? Wherein does such a spirit differ from that which dooms millions of the human race to chains and slavery on account of their complexion? Abolitionism *in its purity* can no more live in a soul which fosters this spirit, than in the heart of the slaveholder himself. Such being the spirit of 'new organization,' it must come to nought. It may seem to flourish for a time, and thousands may be enrolled in its ranks; but it has within itself the elements of its own destruction. In the only particular which distinguishes it from old organization, it is essentially and fundamentally *pro-slavery*. Bro. Lewis Tappan asserted that it was contrary to the rules of civilized society for women to act in a benevolent association in the same sphere with men! *Uncivilized*, he should have said—for there is not a slaveholder or a ruffian in the world, who will not unite with him in denying the equal rights of woman!

The conduct of the old Executive Committee in transferring the Emancipator, excited almost universal regret and indignation—regret, that men of such high professions could so far forget their obligations to their constituents as to perform so unjustifiable an act—and indignation, that an apology for so flagrant a breach of trust should be sought in the flimsy pretence that the sale was rendered necessary by pecuniary embarrassments, when the property of the Society exceeded its liabilities more than five thousand dollars! The conduct of the Executive Committee of the N. Y. City A. S. Society, in refusing to re-transfer the paper to its rightful owners, was scarcely less reprehensible than that of the other committee above referred to. The men concerned in these transactions cannot, we are persuaded, be on very good terms with their own consciences.

It is proper to state in this connection, that measures have been adopted to establish immediately a new anti-slavery journal, as the official organ of the American Society. It is expected that the new paper will be edited by N. P. Rogers, immediately after his return from the World's Convention. It will doubtless have a wide circulation in every part of the country.

We invite the particular attention of bro. Goodell to the resolution respecting the pro-slavery candidates for the presidency. We heard no opposition to that resolution in any quarter, except from a 'new-organized' whig of New-York city! We trust bro. Goodell will see the justice of retracting his ungenerous and unfounded remarks, in which the friends of the Massachusetts A. S. Society were represented to be a 'combination of non-resistants and whole'whig ticket abolitionists.' It may not be improper to state, that the resolution alluded to was drawn up by Mr. Garrison, and voted for with great unanimity by the delegates from this State, of both political parties.

It will be seen that our friends Garrison, Rogers, Mott and Remond were appointed delegates to represent the Society in the World's Convention. We cannot for a moment believe, that either of them will be denied a seat in that body. If we should be disappointed, however, we can safely rely upon the anti-slavery World to reverse the decision.

We call upon our friends, in view of the results of the late annual meeting, to thank God and take courage. The work yet before us is mighty, and demands our united and persevering efforts. Relying upon Divine aid, let us go forward, determined that no obstacle, however discouraging, shall divert us from the great object we have in view. New battles and new conquests over the combined powers of sectarianism and pro-slavery await us!—J.

The New National Organization.

New York, May 15, 1840.

My Brother:

The deed is done. The spirit of 'new organization,' which is the spirit of *slavery* in disguise,—has, to the delight of pro-slavery ministers, editors and politicians, effected a division in the American Anti-Slavery Society. The Journal of Commerce, the Courier and Enquirer, the Commercial Advertiser and Herald, well known and staunch advocates of slavery and enemies of human rights, have extended to those who have gone out from among us the right hand of fellowship. A new society is formed, called 'the American and Foreign Anti-Slavery Society.'

What is the basis of this new organization? The American Society refused to preclude women from the rights of membership. This, and this only, according to the public statement of those who formed it, is the cause. Women have been invited to join the society from the beginning. Women have joined, under the impression that, according to the Constitution, they should be entitled to all the privileges of membership. Last year, urged on to the work by Sarah and Angelina Grimke, women were present at the anniversary, spoke and voted in the meetings, and were appointed on committees by Gerrit Smith. This year, women came forward to join with their brethren in this labor of love to sustain the cause of human rights. A business committee was appointed, consisting of Lewis Tappan, Charles W. Denison, Amos A. Phelps, Abby Kelly and others. Because a *woman* was on the committee, Lewis Tappan declined serving—giving as his reasons the following—

'1. To put a woman on a committee with men, is contrary to the Constitution of the Society.'

'2. It is throwing a fire brand into the anti-slavery ranks.'

'3. It is contrary to the usages of civilized society.'

A. A. Phelps and C. W. Denison, refused for the same reasons, adding this further reason—

'4. It was contrary to the gospel and to their consciences.'

Rev. Messrs. Denison and Dunbar, though they were conscientiously opposed to having women enjoy *all* the privileges of membership, strenuously urged the women to *vote* against A. Kelly's being on the committee. When they could not succeed in excluding members from the constitutional rights of membership, Lewis Tappan and C. W. Denison arose in the meeting and gave the following notice: 'All who voted against the appointment of women on committees are requested to meet and form an American and Foreign Anti-Slavery Society.'

Those who were opposed to woman's acting in our Anti-Slavery Society with men, on the principle of equality of rights, went off and formed a new society.

Thus, because the society would not deny to the women their constitutional rights on the anti-slavery platform, Lewis Tappan, A. A. Phelps, C. W. Denison, Duncan Dunbar, C T. Torrey, A. St. Clair, Hiram Cummings and others, have seceded, and set up another organization, from which woman is to be virtually excluded, because she is *woman*.

With what propriety is this 'new organization' called an *anti-slavery* society? Anti-slavery asserts the *equality* of human rights. It looks at man as man; it estimates man, not by his accidents and adjuncts—not by sex, color, tribe, nation, country or condition—but as man—and recognizes every human being, without regard to complexion, sex, or condition, as being the image and representative of God on earth—having an equal dominion over this lower world. But here is a society which excludes one half of the human race from its platform because of *sex*—solely because of *sex*. How can any woman who feels for the virtue, honor and true dignity and glory of her sex, give any countenance to such a pro-slavery organization? The *only* reason given by Lewis Tappan and C. W. Denison, when they invited us to aid in its formation, was, in substance, to have a society which should exclude women, because they are women, from participating in its business transactions—from speaking, voting and acting on committees in business meetings—for they invited *only* those to attend who were opposed to women thus acting. Women may speak, vote and act on committees, but by themselves. They must not presume to speak, vote and act with men in anti-slavery meetings.

What spirit is this but the spirit of despotism, which crushes women on three-fourths of the globe? The same spirit that originated the 'American and Foreign Anti-Slavery Society,' has precluded woman from the society of man all over the East—shut her up in harems and seraglios, to keep her from mingling with her brother in the affairs of life—which has ever made woman the slave, the uncomplaining, suffering slave of man. Because her God made her a *woman*, she is thrust off from that platform where her brother acts. Where are those women, Sarah M. Grimke and Angelina E. Weld, who, for a brief space, so powerfully advocated the cause of human rights with tongue and pen? Has God stricken them with paralysis? Is their light gone out in *total* darkness? Have they passed into oblivion? Oh that God would move them to speak once more in this crisis.

The same spirit which excludes the colored man, because of his *color*, from our schools, colleges, churches, legislatures, travelling conveyances, and from our social sympathies and circles, has originated this new society. The colored people may go off by themselves to *Liberia* or elsewhere, and act by themselves; but they must not mingle with the whites. So has this new organization colonized the women. The women may speak, vote, and act by themselves, but not with us. They are women, and, says Lewis Tappan, 'it is contrary to the usages of civilized society, and will throw a firebrand into the anti-slavery ranks to allow the women to speak, vote and act with men.' Aye, respond A. A. Phelps and C. W. Denison, and also, 'it is contrary to the gospel.' So say our Church and State organizations respecting the colored man. God never designed that colored and white men should act together. No wonder the Journal of Commerce and Commercial Advertiser cry '*all hail*' to such a society.

And this is the end of Lewis Tappan's regard to the holy principles of *human rights!* He will no longer work in the 'American Anti-Slavery Society' to sustain and propagate these eternal, immutable principles of liberty, justice, and equality, *solely* because that society will not deny to woman her right as a human being to speak and act with her brethren on the anti-slavery platform. How art thou fallen, my brother! When thou art interrogated why thou didst lead in this unhappy division, at heaven's tribunal, wilt thou answer—'*Woman*—Woman—was the cause? She came forward and joined her brethren to counsel and act with them for crushed humanity, and I would not receive her aid, because it was contrary to the usages of civilized society, and would throw a firebrand into the anti-slavery ranks.'

H. C. WRIGHT.

LETTER FROM SAMUEL E. SEWALL.

To the Editor of the Liberator:

My name, as many of your readers must be aware, has appeared to a call for a meeting to nominate candidates for Electors of President and Vice-President. As the other signers of the call, with one exception, are, I believe, supporters of the new organization, many persons have been led to suppose that I had deserted the old Society and joined the new. In order to correct this most erroneous impression, it seems proper for me to say, that I have always been a member of the Massachusetts Anti-Slavery Society, and have generally approved of its course; that I have disapproved and lamented the formation of the Massachusetts Abolition Society from the outset, have regarded the reasons assigned for its formation as entirely insufficient, and have no thoughts of joining, or even aiding and abetting it.

On one great subject, however, I have the misfortune to differ from the views of many of my brethren of the Massachusetts Anti-Slavery Society. That Society has of late denounced the organization of an anti-slavery political party, and the nomination of independent candidates,—measures which appear to me of vital importance to the prosperity of our cause—I entertain great distrust of my own opinions when I find them running counter to those of men whom I have been accustomed to love and honor; yet, the more I reflect on this subject, the more clear do my own views become. I am therefore impelled to speak.

How can our principles be made to rule the country? That is the problem to be solved. One obvious means is political action. Those, however, who are opposed to independent political action, are ever telling us that our object is to be accomplished by converting political partizans, not by opposing them.—But what is the effect of this conversion? If it be true and heartfelt, those who become abolitionists must cease to be whigs and democrats. Not that all their old political views are changed, but that many of them lose their relative importance.

The abolitionist thinks the natural equality and brotherhood of all mankind is a fundamental principle, which should direct the councils of the nation, and that while so large a part of our countrymen are slaves, the highest political duty is to put an end to their bondage. The whig and the democrat, on the other hand, even if they admit emancipation to be an advisable object at all, consider it of far inferior consequence,—the one, to the regulation of the currency by a national bank,—the other, to the establishment of an independent treasury. The abolitionist who acts with either democrats or whigs, necessarily permits his own principles to become of secondary importance to theirs. His abolitionism is swallowed up and becomes an empty name. He must vote for slave-holders, he must support the measures of slaveholders; and he must look on and see slave-holding policy trampling down the nation, and scarcely dare to whisper his protest against the enormity.

This polluting alliance with the dominant political parties, now presents us with the melancholy spectacle of abolitionists being the zealous advocates of Van Buren, Harrison, and Tyler, the sworn supporters of slavery. So will it ever be, so long as men believe that theoretical abolitionism is consistent with an adherence to parties that are guided by slave-holding influence.

In order to maintain any political power, abolitionists must have an independent political existence. It is perhaps to be regretted that they did not earlier assume this, their true position. As long as they range themselves under the banners of other parties, so long will the great body act with their respective parties on all occasions. Experience has always proved this. It is in vain to tell them to scatter their votes at elections: the great majority will ever follow their political associates.

But it is said abolitionists destroy their moral influence by acting in political opposition to other parties. I never could see the force of this objection. The best way to make men respect and adopt our principles is to act upon them manfully and openly.

Many seem to suppose that abolitionists will lose the purity of their principles and purposes when acting as an independent political body. But surely, if our principles are not contaminated by acting with whigs and democrats, as most of us have hitherto done, what is there in acting for ourselves to produce such a result? When we are a distinct political body, we act naturally and easily, in conformity with our principles, which are then sustained by our party attachments. As the case now is, every one knows that party attachments are every day breaking down men's abolitionism. It may be said that these are not men of the highest moral character. Admit it. But what is the conclusion to be drawn? Not that such men are to be spurned as associates, but that they ought to be placed in a position more favorable to their virtue. The very exertion which they make to break the cords which bind them to their parties, will, like every similar sacrifice, strengthen their principles.

Whether the present was the best time for nominating candidates for President and Vice-President, or for abolitionists assuming our true political position in opposition to parties with whose principles ours must forever stand in deadly hostility, I pretend not to decide. But the movement has been made, and I hope the main body of abolitionists will not stand aloof and abandon their brethren who have commenced the battle, or still worse, desert to the enemy, on the miserable plea, that the onset was premature and unauthorized.

S. E. SEWALL.

Boston, May 19, 1840.

New England Convention.

Once more would we summon the clear-sighted and self-sacrificing abolitionists of New-England to their favorite annual convocation. We surely need not present any arguments to induce them, one and all, at this eventful crisis in our cause, to rally at the important meeting which they have themselves appointed to be held in this city on Tuesday and Wednesday next. We hope and trust, that notwithstanding the 'hard times,' there will be a multitudinous gathering of the anti-slavery host from all the New-England States. Principles of immense importance need to be discussed, and measures intimately connected with the future progress of the anti-slavery enterprise need to be examined and adopted. Let us not be weary in well doing—for, in due season, if we faint not, we shall reap a glorious harvest. The present is not the time for repose. The enemies of freedom desire nothing so much as to see us falter in our course. Let us, then, by our continued zeal and watchfulness, disappoint their hopes; and now that those who are not of us have gone out from us, let us press forward in our sacred enterprise with a courage and perseverance which shall strike terror to the hearts of disorganizers and oppressors throughout the land.

By a notice in another column it will be seen that provision has been made for the accommodation of a portion at least of the delegates during their stay in this city.

N. B. The Convention will meet on Tuesday the 26th, and not on the 29th inst., as erroneously advertised in former numbers of the Liberator.—J.

☞ Read the eloquent speech of Henry H. Garnet, in another column. It is a production of which any white man might well be proud.—J.

Mr. Garrison's Departure.

Mr. Garrison probably sailed from New-York for Liverpool, in the packet ship Columbus, in company with N. P. Rogers, C. L. Remond and C. P. Grosvenor, on Wednesday last. We expected to receive from him a parting address to the readers of the Liberator, and some remarks upon the proceedings of the late annual meeting at New-York; but we have been disappointed. We hope to hear from him frequently during his absence, particularly in relation to the great Convention to which he has gone as a delegate.—J.

☞ We are requested to state, that the Rev. Charles Lester has taken his departure for England to attend the World's Convention.

The Proceedings of the business meetings at New-York, which will be found on the preceding page, we have abridged somewhat from the Secretary's records. Every thing of importance, however, is retained. We did not deem it necessary to publish all the motions which were made to amend, lay on the table, or postpone a resolution. The Roll of the meeting we intend to publish next week, if we can get time to arrange it properly.—J.

☞ Our worthy coadjutor, James Fulton, Jr., is hereby informed that his letters, enclosing money, have been received and attended to. We shall do our best to avoid all the occasions for complaint of which he speaks.—J.

Titles. In reading the names of the officers of the new organization, one can hardly fail to be reminded, by the great abundance of titles, of the Colonization Society and the American Union. For example, the officers of the Norfolk County *Abolition* Society are composed of one *D. D.*, seven *Reverends*, three *Deacons*, two *Generals*, two *M. Ds*, and three *Esquires*—and only three without titles! The *Reverends*, of course, are the most numerous. This circumstance is quite significant.—J.

☞ The following is an extract of a private letter written by Mr. Garrison while in New York:

'As the Rhode Island swept down the East River, on her return voyage, she made a majestic appearance, with her multitudinous company crowding her spacious decks. How did my heart bless those devoted men and women, who, in the midst of great pecuniary embarrassments, and at considerable expense, left their business and families at the call of duty, and rushed to the rescue of a dispised and buffeted cause, even at the certainty of being misunderstood, calumniated, hated, both by professed friends and open foes! Bros. Rogers, Jackson, George W. Benson, and myself, watched your boat until it dwindled to a speck, and vanished out of sight.'

Meeting of Colored Citizens.

At a meeting of colored citizens of Boston, held at the Smith School Room on Monday evening, May 18th, 1840, Benjamin Weeden and William C. Nell presented (in behalf of the delegation) a report of the proceedings of the annual meeting of the American Anti-Slavery Society, held at New-York the past week.

The following resolutions were offered by John T. Hilton, and unanimously adopted:

Resolved, That we highly congratulate the old and tried friends of the Massachusetts Anti-Slavery Society, on the recent decision of the Parent Society at New-York, sustaining liberal principles; and hail the result as one among the many omens of the final triumph of liberty over oppression.

Resolved, That the great sympathy every where manifested by the pro-slavery party for the new organization, and the many puffs awarded to that Society by the various pro-slavery publications in the country, render the Society very suspicious in our opinion; for we cannot as yet see 'how two can walk together except they be agreed.'

Resolved, That the decision of Messrs. Leavitt of New-Jersey, Earle of Pennsylvania, and Grosvenor of Massachusetts, to continue their efforts in the American Anti-Slavery Society, notwithstanding they do not consent to all its measures, is noble and praiseworthy—evincing a strong attachment to the cause of the slave, and a love of union, for which they are willing to make a sacrifice.

Resolved, That by this manly act on the part of those gentlemen, we have good evidence of their friendship, which ends not with fair weather, but wades through the billows and endures the tempest; therefore our confidence in them is increased, and we tender to each the warmest gratitude of our hearts.

Resolved, That we commend our Delegates to the World's Convention, to be held in London, in June next, to God, and to the word of his grace, earnestly invoking Heaven to protect them, and return them home in safety.

Resolved, That the thanks of this meeting are due to our colored friends of New-Bedford, Worcester, Salem and Providence, for their promptness in coming up to the rescue of the American Society at this important crisis.

Resolved, That we believe that God is not only shaking the earth, but also heaven, that the things which cannot be shaken may remain; therefore, let us not be weary in well doing; for in due time we shall reap, if we faint not.

Voted, That the above resolutions be published in the Liberator, with the request that they be copied by the Emancipator, Colored American, and Pennsylvania Freeman.

JOEL W. LEWIS, *Chairman.*
Wm. C. Nell, *Secretary.*

SUMMARY OF NEWS.

OVERFLOW OF THE MISSISSIPPI.

A gentleman who left New Orleans May 1st, and arrived at Cincinnati on the 11th, in the steamboat General Brown, states that *nearly the whole flat country, from the mouth of the Ohio to New Orleans, is under water.* Our advices from New Orleans to May 9th, represent the inundation in that vicinity to be already extensive, and the river still rising. The Picayune of that date contains the following:

By verbal accounts received yesterday, we learn that the Ohio, Upper Mississippi, Missouri—in fact all the tributaries of the Mississippi are rapidly on the rise, and experienced men say that a general overflow is almost inevitable. At Lake Providence many of the plantations are now overflowed, and the river is breaking through at other places. Should our city overflow, and from the different statements and opinions of those acquainted, we think there certainly is great danger, it will be of incalculable injury. On falling, it leaves a thick sediment, which, independent of the injury merchandise would sustain, would be removed with difficulty, and at an enormous expense. Let us hope that the river may stay where it is. Much as we hate low water, we prefer it to an overflow.

Another New Orleans paper says—

The authorities of the first municipality have at length awakened to a sense of the danger to be apprehended from the encroachments of the river on the levee, and have had an embankment constructed on that part of the levee nearly opposite the North American Hotel. It is, however, but a feeble, inefficient barrier, and does not possess firmness and solidity enough to resist a much further elevation of the Mississippi.

The Natchez Free Trader of the 4th says:

The river, as viewed from the Buffalo, with the noble steamers plying in either direction, the numberless boats freighted with the productions of the West, destined to the 'Crescent City,' and the numerous plantations opposite, threatened with inundation, presents an imposing spectacle.

The Cincinnati Gazette of the 12th inst says:

The town-plat of Cairo is completely submerged, and great fears are entertained of the destruction of New-Orleans.

The Great Arctic Problem Solved. Messrs. Simpson and Dean, of the Hudson's Bay Company, after two previous attempts (in 1837 and 1838,) which were but partially successful, have at last succeeded in effecting a complete solution of the problem relating to a 'North West Passage' to the Pacific Ocean. They have ascertained that such a Passage exists, and that Boothia is an island. This great island is separated from the Main-land by a strait from 3 to 10 miles wide, running from S. E. to N. W. and connecting the Gulph of Boothia with the Northern Ocean.

Florida Indian War. This War has broken out with ten-fold vengeance; the Indians seem more numerous than ever. The accounts of the murders they commit arrive by every mail. Will this war ever end? Shall a handful of Indians out-manœuvre and defeat all that this mighty republic can do?

NOTICES.

MR. GARRISON'S MISSION TO ENGLAND.

The committee of the Massachusetts Anti-Slavery Society, who were appointed to raise in its behalf, a sufficient amount to defray the expenses of Mr. Garrison's attendance at the World's Convention in London, inform the friends of the Society, that the sum thus far raised falls short of the required amount by about two hundred dollars.

It is very important that the amount wanted should be immediately made up, so that it can be forwarded to him by the first of June; and they request all who feel an interest in the important objects of the Convention to forward by mail to Henry G. Chapman, Boston, such sums as their ability will permit.

FRANCIS JACKSON,
ELLIS GRAY LORING,
HENRY G. CHAPMAN, } *Committee.*

SPECIAL MEETING OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

A special meeting of this Society will be holden on Tuesday morning, May 26th, immediately after the first session of the New-England A. S. Convention, at the same place.

N. B. A full attendance is requested, as important business awaits the action of the Society. All members of Female *Anti-Slavery* Societies, are affectionately invited to be present.

T. SOUTHWICK, *President.*
L. M. Sewall, *Rec. Sec'ry.*

TO THE MEMBERS OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The Liberator—Extra, being the report of the difficulties in the Boston Female A. S. Society, adopted at the last meeting, is now ready for distribution, at 25 Cornhill.

THE UNION MONTHLY CONCERT FOR THE SLAVE

Will be holden in the Marlboro' Chapel, Hall No. 2, on Monday evening next, May 26th, at 1-2 past 7 o'clock. Dr. Manford from Georgia will be present and address the meeting.

The collectors on '*The Weekly Contribution Plan*,' should make their collections so as to be able to report at the meeting. J. A. COLLINS,
Gen. Agt. Mass. A. S. Soc.

Boston, May 20, 1840.

THE SEVENTH NEW-ENGLAND ANTI-SLAVERY CONVENTION

Will meet on Tuesday next, May 26, at 10 o'clock, A. M., in Chardon-street Chapel. The delegates are requested to register their names at the Anti-Slavery office, No. 25 Cornhill, immediately on their arrival in the city, as accommodations for a goodly number of the friends, have been secured at 50 cents a day.

J. A. COLLINS, } *Committee of*
OLIVER JOHNSON, } *Arrangements.*

☞ The entrance to Chardon St. is on the north side of Bowdoin square, a few steps east of Pitts-street.

TO THE SUBSCRIBERS TO 'THE CRADLE OF LIBERTY.'

Those subscribers to 'The Cradle of Liberty,' who have not paid for the *second volume*, are requested to send in the pay without delay, as, after the next number, we shall stop sending it to all those who have not made payment 'in advance,' agreeably to the requisitions upon the first page of the paper.

J. A. COLLINS.

N. E. GOLDEN RULE ASSOCIATION.

The annual meeting of the New-England Golden Rule Association will be held in Marlboro' Chapel, Hall No. 2, on Wednesday, the 27th of May, at 9 o'clock, A. M. It will probably continue through two days. On Wednesday evening, addresses may be expected from Mary Ann B. Brown, Mary S. Gove, Harriet Bixby, A. B. Ordway, and Mary P. Kenny. On Thursday evening a public meeting will be held in Chardon street chapel. Providence permitting, Rev. Messrs. Pierpont, Phelon, Brown and others, will addressess the meeting. Men and women are respectfully invited to attend.

Mary Ann W. Johnson,
Mary Ann B. Brown,
Thankful Southwick,
Abby B. Ordway, } *Committee of Arrangements.*

SAMARITAN ASYLUM.

The Board of Managers of the Samaritan Asylum for indigent colored children intend having a sale of *refreshments*, during the week of the anniversaries in May, to increase the funds of their treasury. Donations of fruit, cake, and other articles that will assist in furnishing the tables, will be thankfully received, and may be left at Miss Parker's, No. 5, Hayward Place; at Mr. Shipley's, No. 64, Hanover-st.; at the office of the Friend of Virtue, No. 2, Chapel Place; at the Anti-Slavery office, No. 25, Cornhill; or at the office of the Abolitionist, No. 32, Washington-st.

D. C. GOULD,
Boston, May 1, 1840. M. A. HOLLAND, } *Com.*

LADIES' FAIR.

A FAIR will be holden at North Attleboro', (Mass.) on WEDNESDAY, the 10th of June, 1840, the avails of which will be appropriated to finishing the Parsonage and Methodist Episcopal Church, in said town. We would, in behalf of this Church, ask all who may hear of this Fair, to send them something for the occasion, believing the high sense of moral obligation pervading the public mind generally, would not permit the spirit of philanthropy to slumber, if the peculiar embarrassments of this people should be presented. But this we shall not attempt. Suffice it to say, the society is in its infancy, composed principally of young members, who bid fair for usefulness to the church, though at present greatly needing aid from abroad, as they are now putting forth exertions to build a parsonage and house of worship. We humbly solicit ladies and gentlemen upon whom the radiant refulgence of opulence beams, to remember this people in this their time of need, and contribute of their abundance to help forward the general cause of our common Zion. We would also request those in the more humble walks of life, even down to the little girl who can send no more than a needle-book, or a thimble, to assist in furnishing articles for the Fair. We give a list of articles which we think would command a sale, viz. Rug Work, Shell Work, Lamp Mats, Stand Coverings, Chair Cushions, Toilet Baskets and Boxes, Fancy Boxes, Paintings, Artificial Flowers, Jewelry, Toys for children, Gentlemen's Linen, Collars, Cravats, Pocket Handkerchiefs, Pocket Books, Gloves, Ladies' and Children's Bonnets, Caps, Capes, Collars, Aprons, and indeed Clothing of all kinds, Needle-Books, Scissors, Thimbles, Penknives, Pincushions, &c.

We hope some of our friends will forward us at least a few boxes of fruit, that the *fruit* table may equal the other tables. We wish some poet or poetess would favor us with a poem for the occasion; and, finally, we would be grateful for any thing that would increase the interest of the day. We invite the public generally to attend, hoping to be able to present to visitors a useful, as well as a splendid scene. We wish to have every thing sent as soon as the last week in May, with the name of the donor attached.

Articles to be left at Mr Hatch's Hotel, North Attleboro', directed to either of the Managers; or left either at the office of the Olive Leaf, No. 19, Market Square, or at the Anti-Slavery office, No. 14 1-2 Westminster-street, Providence.

Miss SARAH RHODES,
Miss MARTHA WHITING,
Mrs. DUDLEY HATCH,
Miss HARRIET ELLIS,
Miss ANGENETT HATCH,
Miss CAROLINE D

POETRY.

For the Liberator.

MOTTO AND INSIGNIA OF THE MASSACHUSETTS A. S. SOCIETY.*

'The Truth shall make you free,' who groan beneath
The yoke of bondage! Lo, your voice of weeping
At length has roused us from our guilty sleeping,
To draw our spirit-weapons from the sheath!
Our spirit-swords with olive-boughs we wreathe,
Our earnest watch by Freeman's altar keeping,
And hail immortal TRUTH, as, onward sweeping,
Her clear voice wakens from their trance of death
A church—a nation—bound in crime and error,
Who load the trampled slave with chains of steel:
And Priest and Statesman shriek in rage and terror,
To learn how human heart for heart can feel,
When, sect and clime forgot, *the people* brave
Their mingled force and fraud, through TRUTH to free the slave.

M. W. C.

* *A Woman preaching* is the form in which Truth is represented in the plate of life membership of this society. Fortunately it was adopted in 1834, before the cooling of their anti-slavery feeling led any of the members to pretend to be pained by such a vision.

GOD.

BY THE RUSSIAN POET DERSCHAWIN.

O, thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchang'd through time's all devastating flight,
Thou only God! there is no God beside.
Being above all beings! Mighty one!
Whom none can comprehend, and none explore;
Who fill'st existence with thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays; but God! for Thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost, ere thought can soar so high,
Even like past moments in eternity!

Thou from primeval nothingness did'st call
First, chaos, then existence—Lord, on Thee
Eternity had its foundation: all
Sprung forth from Thee:—of light, joy, harmony,
Sole origin—all life, all beauty, Thine.
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be glorious! great!
Life-giving, life-sustaining Potentate.

Thy chains the unmeasured universe surround;
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army, glitters in Thy praise.

A million torches lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss;
What shall we call them? Piles of chrystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns, lighting systems with their joyous beams?
But Thou and these art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost.
What are ten thousand worlds, compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
But an atom, in the balance weighed
Against Thy greatness—is a cypher brought
Against infinity! What am I, then? Naught.

Naught! but the influence of Thy light divine,
Pervading worlds, hast reached my bosom too;
Yes! in my spirit doth Thy Spirit shine,
As shines the sun-beam in a drop of dew.
Naught! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity;
I am! O God! and surely Thou must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land.

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvelously
Constructed and conceived? unknown? This clod
Lives, surely, through some higher energy,
For from himself alone, it could not be.

Creator! Yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude,
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing its heavenly
Flight, beyond this little sphere, even to its source
To Thee—its Author there.

O thought ineffable! O vision blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence—Being wise and good!
'Midst Thy vast works, admirably adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

From the Ladies Companion.

THE CROSS BEFORE THE CROWN.

'Let me die the death of the righteous, and let my last end be like his.'—*Numbers* xxiii. 10.

Oh, let me die the Christian's death
Of triumph and of peace,
Like him, when fainter grows my breath,
Ere it forever cease—
Like him may I possess the power,
To meet unshrinkingly that hour,
And bid the world farewell,
Without a pang, without a fear,
Without a wish to linger here—
Assured that 'all is well!'
Eager to soar from earth away,
A soul from bondage free—
To the bright realms of endless day,
And pure felicity.
Methinks I hear a still small voice,
Responsive to my prayer;
Approving well my uttered choice,
The Christian's end to share:
And thus to me it kindly saith
'If thou wouldst die the Christian's death,
And gain his blest reward,
Renounce this world of sin and strife,
And live the Christian's holy life,
Obedient to his Lord;
Seek but His smile—fear but his frown,
Count worldly gain but dross;
'Tis meet if thou wilt wear the crown,
That thou shouldst bear the cross.'

MISCELLANY.

From the Washington Globe.

$700 Reward.

Ran away from the subscriber, living one and a half miles south of Leesburg, London county, Virginia, on the night of the 26th of October, SEVEN SLAVES, a woman and six children; the woman Patty, rather a bright mulatto, about thirty-five years of age, rather under middle size, with her upper front teeth out, full mouth, and high cheek bones; her oldest daughter, named Sophia, and calls herself Sophia Purcell, about sixteen years old, a bright mulatto, and very likely; the next a boy about twelve years of age, calls himself Thomas Douglass, with large front teeth, and a very sprightly mulatto; the next oldest calls himself Charles Douglass, about ten years old, a bright mulatto, very likely, and stammers in his speech; the next oldest named Maria Douglass, about eight years old, rather lighter colored than the rest, full mouthed, and likely; the next oldest named Vincent Douglass, about six years old, rather darker than the older ones; the next named Agnes Douglass, about three years old, and rather the blackest of any of them. The above slaves were carried off by a free man who calls himself Vincent Douglass, and who is the father of most of the children, tolerably black, about forty years old, five feet eight inches high, stout made, quite intelligent and free spoken, and who has been traced to the District of Columbia, and most likely is making to the North, or may be lurking about the District seeking an opportunity, and who has some money. The above reward will be given if they shall be taken in Pennsylvania, and $500 if they are all taken in Maryland or the District, and $400 if taken in Virginia, and secured so that I get them, or in proportion for any, or $100 for Vincent Douglass, if he can be convicted of theft; and it is quite probable that the woman has forged free papers. They are travelling in a hack or carryall, as much concealed as possible.

JOSEPH MEAD.

We beg leave to assure 'Joseph Mead, of Leesburg, Loudon county,' that we make no charge, whatever, for the above insertion. We are duly impressed with the enormity of the outrage of which it gives the details, and we wish to let even the abolitionists know, what disastrous consequences are resulting from their movements. This irrespective-of-color doctrine of theirs, is playing the mischief with the 'institutions' of our country. The free colored man in the North, is becoming 'saucy' enough to claim his rights, as a man and a citizen; and in the slave States, he has the audacity to steal his own wife, and his six children, from their 'lawful owner.' Let abolitionists think of this result of their labors. What other fruit could they expect to grow from their doctrine of 'doing right, regardless of consequences.'

We think this is a peculiarly hard case. We have been accused of unkindness and severity towards slaveholders, heretofore, but this bereavement of Joseph Mead, touches our sensibilities. He is a Pennsylvanian by birth—the son of honest Quaker parents, in one of the green vallies of our Alleghanies, where he used to wear a 'plain coat,' and sit in 'monthly meeting.' He went down South, and there became 'one of our southern brethren,' and slavery became 'entailed' upon him. Now this slaveholding is one thing for a native Virginian, who has, from his youth up, been taught to believe, that raising slaves for the South and South West is the great end and aim of life; and quite another thing, for a man who has just slipped out of his Quaker coat, and who still retains a dim recollection of the good old 'testimony' of Friends about this human merchandize business.

Joseph, we may naturally suppose, must have had a sore trial in accommodating himself to his 'vocation.' And it is particularly aggravating, that just at this time, when he had got the better of his Pennsylvania conscience, and laid the ghosts of all his Quakerly reminiscences,—just as he was beginning to fancy himself a veritable Patriarch, with 'servants born in his house'—and just when he had begun to tell his Northern visitors how his slaves got 'entailed' upon him, and how he would like to 'get rid of them,' and how 'they would'nt take their freedom if it was offered them;'—he finds himself *deserted by a* whole family—mother and six children: not stealing away one by one as if ashamed of their ingratitude, but riding off in a body, as if they were doing the most laudable thing in the world. It is a sad affair altogether. To feel that one has sold himself to the enemy is no pleasant matter: but to mourn over the loss of the purchase money is still worse. It is this latter predicament of our quondam 'Friend' which peculiarly afflicts us. He had, it seems, just been engaged in 'taking an account of stock,' and had procured the services of a profssional dealer in such commodities to set a value upon his 'chattels personal.' The following is a true copy of the certificate of appraisal:

(COPY.)

'Patty	36	}	
Agnes	3	} years,	$500
Sophia	16	"	700
Thomas	12	"	600
Charles	10	"	500
Maria	8	"	250
Vincent	6	"	225
			$2,775 00

I have this day fined the value of the above negroes at twenty-seven hundred and seventy-five dollars. WILLIAM K. ISH.

Sept. 10, 1839.'

Now, far be it from us to insinuate that the flight of twenty-seven hundred and seventy-five dollars worth of the *Virginia staple*, induced Joseph Mead to offer a reward of seven huudred dollars, through the columns of the *democratic* Globe, for the arrest of the 'fugitive' family, and thereby set that amiable class of our fellow-citizens, who follow the laudable occupation of negro catching, in full howl after them, all along the line from Washington to Philadelphia. Let us rather look upon it as an act of sheer benevolence, growing out of a fear that they 'could'nt take care of themselves.'

We are happy, therefore, to have it in our power to offer some consolation to the bereaved gentleman. We saw a family which answered very well to his graphic description, a short time since, in this city. They were just preparing to make the fashionable tour of the Canadas, and they did not seem to realize, in the slightest degree, the fact that they were 'running away from happiness.' It will be gratifying to their late 'owner' to learn that they were furnished, in this city, with a good store of warm clothing for their Northern journey; and that they really seemed as happy a family as ever were gathered under a hospitable roof.

P. S. The editor of the Globe, will confer a favor by giving the substance of the above for the benefit of his patron in Loudon County, and it might save that reputable portion of his readers, known in the abolition vocabulary as kidnappers, who daily consult the slave advertisements of his columns, some trouble and expense, if he would just inform them that the whole family have safely arrived in Canada; and that the only 'reward' which they can now hope to obtain for their exertions will be the satisfaction of having done all in their power to restore them to the 'happiness' of a slave plantation. —*Pa. Freeman.*

Saltpetre in Meat.

BY PROFESSOR C. F. RAFINESQUE.

It is a matter of regret that, while so much salt meat is made and used, we have not yet acquired the proper knowledge of the best mode to prepare and preserve it; nor is it generally known how noxious salt meat may become by an improper use of saltpetre in the pickle or brine usually employed.

There are various modes of preserving salt meat or fish, by drying, salting, pickling, oiling, smoking, &c.; but I merely mean at present to notice some of the defects and noxious properties of our actual salt meat, either beef or pork.

One of the main defects appears to consist in the useless addition of saltpetre to the pickle, whereby the meat often becomes sour or spoiled, and always acid and pernicious. I never could understand why this substance was added to common salt, except that it is said to make it look better. But it ought to be known that the saltpetre absorbed by the meat *is nitric acid or aqua fortis, a deadly poison!* whereby our salt meat becomes unpalatable and pernicious. A slight excess of this acid renders the meat sour, or spoils it, as we say. It has been suggested to correct this by potash, which re-absorbs this excess; but this only hides the defect, without neutralizing the whole poison.

Is is not surprising that we should feed and deal, as a staple of our country, with an article containing a portion of such active poison as *nitric acid?* In fact, our salt meats *are no longer meats!* They are a new pernicious substance, produced by a chemical action of salt upon the flesh of animals. This flesh when fresh, consists chiefly of *gelatine* and *fibrine*, Gelatine or jelly is the substance soluble in warm water, forming a broth by boiling, or becoming a jelly by concentration; while the fibrine is the fibrous tough part of the meat, which cannot be dissolved, and is therefore unfit for food, while gelatine is the real nutritious part of the meat.

But it is well known that salt meat, and even corned beef, can no longer afford a broth, and therefore the gelatine must have been changed into another substance no longer soluble, nor so nutritious, by the chemical action of salt and saltpetre. To this new substance chemists have not yet given a name; but it is as different from meat, as leather is from the hide before it was tanned by the tanbark or *tannin.*

To this chemical change in meat are to be ascribed all the noxious qualities of salt meat; and the diseases to which those who feed chiefly on it become liable; sea scurvy, land scurvy, sore gums, rotten teeth, biles, ulcers, &c., which we entail on ourselves by using a kind of poisoned bad meat which we call salt.

This important and doleful fact ought to be well known generally to those who raise cattle, cure meat, or consume it, in order that they may correct this sad defect.

The first thing to be done is to abandon altogether the use of saltpetre in curing meat. This is indispensable, and no one who is told that aqnafortis is the produce of it, ought any longer to use this poison in pickles or brines.

The best substitute for it is sugar. A small quantity makes the meat healthier, sweeter, nicer, and quite as durable. Let this be known to all our farmers and sailors.

How to make a brine for meat perfectly innocuous is yet a desideratum. Gelatine ought to be preserved in salt meat pure and soluble, as it is in broth cakes, before any salt meat can be perfectly healthy and equal to fresh meat. But, at any rate, by withholding the saltpetre, we divest it of a deadly poisonous substance.

The Progress of Christianity.

Christianity herself moves in advance of her own civilization; and does not wait the tardy operation of philosophical causes. Conscious of her power over universal man, and that she holds the world's destiny in her hands, she has undertaken, as a specific object, and as her own proper work, the reclamation—not of provinces or continents, but of all nations;—all the millions of humanity. Possessed by this august idea, an idea infinitely surpassing, in the grandeur of its conception, every object of ambition, every dream of universal empire, she has surveyed the enterprize in all its points.

She has marked out with astonishing boldness and precision her plan of operations, and moves to its execution with a fixed and steady eye; with boundless energy, and inextinguishable faith. Already she is in occupation of the seats of power in every division of the globe, and speaks to its swarming multitudes in two hundred languages of the many tongued earth. In Africa, she has taken up her line of positions from Cape Palmas to Port Natal; and in Asia, from Constantinople to Ceylon; and throws a belt of moral light like a galaxy over either continent. She has touched the iron sceptres of Brahma and Mahomed, and they crumble from their hands like ashes. She gathers her school on the Acropolis of Athens, and works her printing-presses under the shadow of the Pyramids. She has kindled her lights among the islands of the Southern and Pacific oceans; and the Polynesian cannibal comes running from his native woods, and sits at her feet clothed, and in his right mind eats her sacrament, and worships at her altars.

And wherever she moves over the world, she carries with her all the fruits of that civilization which she has spread over the face of Christendom, its liberty, and its literature; its arts and its provisions; its commerce, agriculture, knowledge and philosophy. Thus she is commingling and assimilating all the races of men; and by acting at the fountain of all social improvement, on the interior and moral life of man, she is building up a new order of society, and securing it on deep and imperishable foundations. The Spirit of Him who said 'Let their be Light,' is moving over the face of the moral chaos, and it will not return void. It will bring light out of confusion. It will summon into being a new world, more beautiful and glorious than that over which angels and the answering stars shouted on the morning of creation; a world of harmony and love; where humanity will hold fellowship with heaven; in which the Spirit of Truth will fireside to guide into all truth, and over which it will reign with a serene and holy dominion forever.

From the Penn. Freeman.

A Pill for Colonizationists,

'Why can't the colonization and anti-slavery societies act together?'

Letter from Henry H. Cannon, of Georgetown, Delaware.

TO THE PUBLIC.

The undersigned has heard, with feelings of contempt and surprise, that a report has been circulated throughout the country by some dastardly and malicious scondrel, or scoundrels, that I entertain and support the principles and measures of the American Anti-Slavery Society, or what is familiarly termed Abolition Society. I hereby pronounce the charge to be utterly false, and destitute of truth in every essential part, as I can prove by the testimony of numbers of the most respectable and intelligent citizens of this State. I am so far from being an abolitionist, that I have on several occasions publicly spoken in opposition to those who uphold and support the principles of Abolitionism.

I am utterly at a loss to imagine, upon what ground my enemies have publicly charged me with being an abolitionist, as I am at this time a member of the Young Men's Colonization Society of Wilmington, the principles and measures of which are diametrically opposed to Abolitionism, and I have ever acted as an uncompromising opponent to Northern fanaticism, and believe that the measures advocated by the Abolitionists are detrimental to the best interests of the country.

I have been indnced to submit the foregoing to the public, in justice to myself and the party to which I am attached. In conclusion, I pronounce those who have been instrumental in circulating the base and infamous falsehood, mean contemptible calumniators, who have not the moral courage to make the charge over their proper signatures. I therefore caution the public from placing any confidence in any thing they may hereafter assert.

HENRY H. CANNON.

Slavery in 1819.

A friend has handed us a copy of a newspaper, bearing date of Oct. 6, 1819. containing the following account of an outrage committed by the infuriated slaveites of Missouri, during the pendency of the question of the admission of that State into the Union burdened with the curse of slavery. It shows that the spirit of despotism is the same at all times, and that the abolitionists of the 'old school' were as *guilty* as those of the present in 'exciting against themselves the popular feelings.'

From the Illinois Spectator.

Mob at Boon's Lick.

A most shameful outrage was committed, about the middle of July last, on the persons of Mr. Humphrey Smith and his wife, living near Franklin, Missouri Territory. Mr. Smith is opposed to slavery, and amidst the turbulence which manifests itself at that place, had the hardihood to declare his intention to support the cause of freedom, and that he would do all in his power to prevent the admission of slavery into that territory when it should be admitted into the Union as a State. In consequence of which his house was beset in the night by a mob of slaveholders, who dragged him out of his bed, beat him with clubs, and inflicted from twenty to thirty lashes upon his body with a green withe. Mrs. Smith, springing from her bed to assist her husband, was knocked down with a club, and otherwise abused in a shocking manner.

Mr. Smith is a native of New Jersey.—He moved to Boon's Lick three years ago, and settled on the public lands. At the late sales he was outbid by a slaveholder, and lost his improvements.

The mob declared their intention 'to kill, or drive out of the country,' any man who should open his mouth against slavery. It is in this way the Missourians intend to show their *unanimity* of sentiment; and it is from the fear of such proceedings, that the public sentiment of that territory has heretofore had so much the appearance of that character.

'*Can't take care of themselves.*' There is a Rev Andrew Marshall, a man of color, pastor of a church in Savannah, of 1800 members, who purchased his wife and children, and gave $600 for himself, after he was 50 years old, and is now worth $20,000 and only aged 81. Verily, this looks like taking care of himself.—*Voice of Freedom.*

Emancipated Negroes.

Mr. Forward, missionary of the London Society, wrote from Berbice in June last as follows:—

Missionary meeting—liberality of the negroes.

I was very desirous to be at home before the annual missionary meeting, held at Lonsdale on Whit-Monday, and providentially arrived here on the Thursday preceding (June 11.) From sickness, and other necessary causes, none of the brethren could attend except Mr. Haywood; so we were obliged to look to other sources for our speakers. One or two of the teachers, and some of the most intelligent and useful of our negro brethren, were called upon to address the assembly. They were listened to with great attention, and a good effect was produced. The collection was in a high degree encouraging, amounting to between 60*l.* and 70*l.* sterling, and *that* exclusively from negroes—men who were not long since slaves—men neglected, despised, and thought almost unworthy the name of men, much more of Christians. Such fruit as this we have often the honor to see, proving a great encouragement in all our difficulties. Another circumstance serving to place this effort in a stronger light is, that within the preceding three months the same people had subscribed above 150*l.* towards the cause of religion. I hope these efforts will induce you to do all you can to send us additional laborers, for we are ready to faint for want of help.

Desire of the Negroes to send the gospel to Africa.

Our people are beginning to feel deeply in behalf of their own race in Africa. Nearly 100 members of our church are natives of that land, and most of them feel a great degree of interest in what relates to it. Some of our young men have expressed their willingness to carry the Gospel to the land of their fathers, especially since our late meeting, on which occasion the subject was prominently brought before them. I have every reason to believe this will ultimately be the case, and that the descendants of Ham, the offspring of those forcibly separated from their friends and native land, are destined to be honored instruments in performing great things towards the moral renovation of that unhappy country.

Attention of the people to the preaching of the Gospel.

With respect to the members of the congregation, there is much to encourage; they always exhibit great attention, and occasionally a depth of feeling, convincing us that God condescends to come among us in the exercise of his convincing power and saving grace. Our congregations generally are rapidly advancing in knowledge, so that very little spoken by the minister whom they usually hear, is lost upon them. The attendance at the services has always been good on the sabbath-days, the chapel often overflowing; in fact, before we had regular services at the Salem chapel, bundreds came who could not get within the doors.

From the Boston Spy.

Sailors' Rights.

Some very judicious articles on the subject of seamen, have recently appeared in the Boston Courier, under the signature of *Mentor.* There is not such another abused class among the free people of the United States, nor one which more imperiously calls for the active interference in its behalf of the benevolent and humane.

There have indeed been formed, within the last ten years, some societies, which have done something for seamen; but unfortunately, the leading members in these associations have been ship-masters and ship-owners, men accustomed to the exercise of absolute and despotic authority over sailors, and whose chief object appears to have been not to make *men* of them, but humble, obedient and zealous servants. For this purpose, religion has been resorted to, and bethel churches have been built, and seamen's ministers maintained, pretty much upon the same principle, that certain pious slaveholders at the South, preach to, and catechise their slaves, the chief burden of their exhortations being those virtues so useful to themselves, of humility, obedience, industry, &c. &c.

This, we apprehend, is beginning at the wrong end. Before undertaking to make religious men of the sailors, the first object ought to be to make them men. That concern for people's souls is very much to be suspected, which is wholly careless of their temporal well-being. As to any great moral reform among the sailors, it is ridiculous to expect it, until they can be protected against the despotic authority, which crushes them and keeps them down, and which is so well calculated to destroy all the better feelings of the heart.

The maritime code of the United States is a disgrace to us, almost as great as the legalized toleration of slavery. Notwithstanding our pretended love of freedom and equality, notwithstanding the war which was undertaken, nominally for the defence of 'sailor's rights,' the authority assumed and exercised by ship-owners and ship-masters, over seamen, is of the most despotic kind, and, in fact, is little short of being wholly irresponsible; for the courts and judges are in the interest of the ship-owner and ship-master, and if a sailor can succeed in getting his case before a court, that court is always ready to stretch a point or two against him, and five or six points in favor of his opponents. To get his case before a court at all, the sailor is generally obliged to employ some shark of a lawyer—since respectable lawyers do not find it for their interest to undertake the case of poor sailors—who, even if any damages are recovered, generally spunges him out of the whole, and out of any other money that he may happen to have.

The suggestion of *Mentor*, that a society ought to be formed for the *protection of sailors*, to secure them in the enjoyment of such legal rights as they now have, and to procure for them those which they are now deprived of—a society from which all ship-owners and ship-masters should be expressly excluded—this is a suggestion well worthy the consideration of the benevolent and humane, and one which we hope to see speedily acted upon. It will prove a vain attempt to secure the sailor from the clutches of landlords and grog-shop keepers, until we have first made a man of him, protected him against the multiplied abuses and oppressions to which he is now subject, and taught him to respect himself.

The Portuguese Slave Trade. John Bull has lately been hauling Portugal over the coals for her nefarious conduct in relation to the slave trade—which is well exhibited in the following extract from the New-York Sun:

'Portugal was bound by treaty with Great Britain, in 1810, and also by the treaty of Vienna, in 1815, to abolish the slave trade in all her dominions within a certain period and upon certain conditions. But it is alleged that she has not done so—that the pernicious traffic is carried on as if these treaties had never existed—and that the African seas and the Atlantic swarm with vessels bearing the flag of Portugal, and loaded deep with human victims. During the years 1837-8, ninety-two Portuguese vessels entered the port of Havanna, after having landed slaves in the neighborhood, to the number, as is estimated, of over forty thousand. But the trade was carried on with Brazil to a still greater extent. During the same years, 1837-8, the number of slave vessels that entered the port of Rio Janeiro alone, was reported to be one hundred and seventy-seven, carrying with them seventy-seven thousand three hundred slaves. To these must be added many other vessels bound to other places, besides all that founder at sea, or are captured and condemned.'

'ABOLITION.' The following is an extract from Gen. Comb's speech at the Harrison meeting in New Orleans:

'Last winter, Col. J. Speed Smith and Governor Morchead were sent as ministers from Kentucky to Ohio with full power to adjust the difficulties between the two States relative to slavery. Gen. Harrison gave these gentlemen the strongest letters to his friends in the Legislature of Ohio, and was most urgent for a law to be passed to protect Kentucky against the abolitionists of his own State, and through his influence and that of his friends, the claims of Kentucky were acceded to, and a law made to meet the case.' Here is a case of General Harrison's going right in the face of abolitionism in 1833.—*Flemingsburg Kentuckian, of April* 10.

Armed Occupation of Oregon. Mr. Linn, Chairman of the Select Committee on the Oregon Territory, recently introduced into the Senate a joint resolution, affirming the right of the United States to that territory as certain, and that it would not be abandoned; also authorizing the President to take measures for ascertaining the boundaries, to grant lands to actual settlers, to appoint an additional Indian agent, &c.

A WESTERN LADY.—Mrs. Stump on White Creek, Tennessee, has manufactured a beautiful shawl from silk grown in her own garden.

THEORY OF LEGISLATION.

BY JEREMY BENTHAM.

TRANSLATED from the French of M. Dumont, by R. HILDRETH, 2 vols. 12 mo. just published by WEEKS, JORDAN & CO. No. 121 Washington Street.

Jeremy Bentham may be justly regarded as the most original genius of his times. He has done more for legislation as a science, than all other writers put together. The work above announced, compiled by Dumont, from the manuscripts and printed treatises of Bentham, exhibits a clear and comprehensive view of the whole subject of Legislation, civil and penal, founded throughout upon the idea, that utility ought to be the sole guide of the legislator. Many of the ideas developed in this work are as novel as they are important.

It is a remarkable fact, that neither the works published by Bentham himself, with the exception of one or two of the least important, nor the compilations of Dumont, are to be found in any of the public libraries. The lamentable ignorance of the doctrines of Bentham betrayed by those writers among us, who sometimes allude to him, serves to prove that our private libraries are equally deficient.

Those persons who have been accustomed to sneer at the doctrine of utility, the greatest good of the greatest number, will now have an opportunity to earn what that doctrine really is, and what practical application Bentham proposed to make of it. This treatise on legislation ought to be in the hands of every lawyer, every judge, every legislator, and indeed of every person who wishes to know the true foundation of rights and obligations. 6t.

NOTICE.

NOTICE is hereby given, that all persons are warned against hiring or harboring EDWARD W. JOHNSON, a youth 12 years old, who has left his parents, to seek employment elsewhere—where, his grieved friends are ignorant. Said youth varies little from 5 feet in height, and is of what is called a sambo complexion. He wore off grey sattinet pantaloons, brown jacket and black cloth cap—also thick cow-hide boots, and plaid cloak. He left his parents once before, and passed himself off for a fugitive slave among abolitionists. Whoever will confer the favor of addressing a line to the office of the Liberator, informing his parents where he may be obtained, shall be suitably rewarded.

CLARISSA S. JOHNSON.

Boston, April 14, 1840.—16-2t.

GENTEEL BOARD.

☞ *At 24 Franklin Place, near the Odeon.* ☜

FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advantages of a large yard, and plenty of good aqueduct and well water, bathing rooms, shower bath, ect. Strangers visiting the city, prefer ring private accommodations, are invited to call.

13-tf. J. E. FULLER.

ANTI-SLAVERY PRESS!

DOW and JACKSON,

(SUCCESSORS TO ISAAC KNAPP,)

BOOK, CARD, and FANCY JOB PRINTERS,

☞ 14 *Devonshire Street,* ☜

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—15tf.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore received, and solicits a continuance of the same, at his *HAIR CUTTING & CURLING ESTABLISHMENT* in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with their custom.

Particular attention paid to Cutting Children's Hair. PERFUMERY of all kinds kept for sale.

March 6.

Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston,

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth.* Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the *premium at the late Fair in this city,* for his specimens, he will load decayed teeth and warrant them Price $1.

Artificial Teeth.—Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfectly natural appearance and utility. Single pivot teeth, $2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to

WM. LLOYD GARRISON,
AMASA WALKER, Esq.
Dr. THOMAS BARNES.

PROPOSALS

FOR PUBLISHING A SELECTION FROM THE WRITINGS OF THE LATE DR. FOLLEN.

BESIDES various articles which Dr. Follen has furnished to periodical journals in our country, he left a large number of manuscripts, many of which would need no alteration to prepare them for the press. It is thought that a selection from these manuscripts, with a republication of some of the articles which have already appeared in print, would be welcomed by his friends as a grateful means of preserving and extending the influence of his mind.

Many of his sermons, his lectures on Moral Philosophy, on Schiller and on Switzerland, were completed. He had also made considerable progress in the preparation of a work on Psychology, the introduction to which was completed, and which it was his earnest desire to finish.

It is proposed to collect such of these writings as shall appear most suitable for publication, and to prefix to them a memoir, prepared by MRS. FOLLEN. They will probably fill four duodecimo Volumes, of 300 to 400 pages each, and be divided as follows, viz:

1 vol. of sermons and other theological writings.
1 do on German Literature, including Lectures on Schiller.
1 do on Moral Philosophy, and kindred subjects.
1 do Miscellanies, with memoir and portrait.

The work will be delivered to subscribers, neatly bound in Boards at one dollar and a quarter a volume. An engraving, from the excellent portrait of Dr. Follen, by Gambardella, will be given in one of the volumes, which will be put to press as soon as a sufficient number of subscribers is obtained. The friends of Dr. Follen, who may receive subscription papers, are therefore requested to return them before the 1st of May, to Hilliard, Gray, & Co. Publishers, Boston.

April 23

PHRENOLOGICAL NOTICE.

WILLIAM WEST, Phrenologist, 147 1-2 Washington street, (where he can be consulted at any time,) will receive visitors for the purpose of giving phrenological descriptions of talents and dispositions; and all persons who may wish to avail themselves of his skill as an experimental phrenologist are respectfully invited to call.

N. B. The science of Phrenology never foretells what a person *will* be, but what he *should* be; its discoveries reach no farther than to declare the inate power, but not the province of its exertion. It knows the part for which one is fitted, but not always that in which circumstances have placed him; and its importance to education, manufactures and domestic economy must render every attempt to increase and simplify our knowledge of it, at once praiseworthy and desirable. 16-3t.

Boarding School for Young Ladies,

AT CAMBRIDGE, MASS.

BY MR. AND MRS. MACK.

THE Academical Year commences the second Monday in September, and consists of four quarters of eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. MACK have been engaged in teaching several years, and devote themselves to the parental education of their pupils. They have a house built expressly for the accommodation of about twenty PUPILS, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing and modern languages, and by assistant teachers who reside in the family.

TERMS.

BOARD—(Due in advance,) for one year, $150. For one quarter—summer or fall, $45—winter or spring, $50.

TUITION, (per quarter) English or Classical branches, $15; Instrumental Music, with use of instrument, $20; cultivation of the voice and singing, (teacher, Miss YOUNG, who boards in the family,) $8; Drawing, $8; painting in water colors, $15; teacher, Mr. VAUTIN, from England. Teacher of Italian and French, Mr. LANZA, from Italy. Miss CUSHING, Assistant Principal. Miss SANGER, Assistant Pupil.

D. MACK, *Principal.*

Cambridge, March 10, 1840. 12eptf

Mr. Beckwith's Family School,

AT WEST NEWTON, MASS.

THE Rev. Geo. C. Beckwith will open, on the second Wednesday in May, his FAMILY SCHOOL, designed to receive lads over six years of age, and not only instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, social and moral. The number is not to exceed twenty; and to them all, he will, as far as possible, act the part of a parent. The location, eight miles from Boston, on the Worcester rail-road, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.

TERMS. For tuition, board, washing, fuel and lights, $40 a quarter. Only two terms, each 22 weeks, commencing permanently on the first Monday in May and November.

☞ Further particulars, together with ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill, Boston

REFERENCES. Hon William Jackson, Prof. H. B. Hackett, Seth Davis, Esq., Rev. Lyman Gilbert, Rev. A. L. Baury, Newton, Amasa Walker, Esq. William Cogswell, D. D., Rev. Baron Stow, Boston; Hon. Simon Greenleaf, Cambridge; Rev. Milton Badger, New York.

HENRY A. NEWHALL,

45 Hanover Street,

(Under White's Bonnet Rooms,)

BOSTON;

RETAIL dealer in Calicoes, Sheetings, Shirtings, Summer Cloths, Broad Cloths, Cassimeres, Satinetts, Flannels, White Goods, Embroideries, Black Silks, Hosiery and Gloves, and various other articles usually kept in a

DRY GOODS STORE.

☞ Calicoes by the pound for patch-work, at wholesale or retail.

N. B. Believing that the custom of asking one price and taking another cannot be practised without *deception*, the subscriber has decided to practise it no more. It will be his design to offer goods at the lowest market price, from which there will be no abatement.

He would respectfully solicit the patronage not only of purchasers living in the city, but also of those from the country. H. A. N

March, 1840. 12tf.

H. L. DEVEREUX,

Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work, and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILORS GOODS, which will be sold at the very lowest prices.

By particular personal attention to all departments of the business, he will be able to execute all orders in a perfect and satisfactory manner. The patronage of his friends and of the public is respectfully solicited. March 13.

NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Cornhill,

THE SLAVE: or the Memoirs of Archy Moore. Price 50 cents.

DESPOTISM IN AMERICA, by the author of Archy Moore. Price 50 cents.

LECTURES ON BRITISH INDIA, by GEORGE THOMPSON, with a Preface by W. L. Garrison. Price 50 cents.

GENTLEMEN'S TOILET ARTICLES, Razors, Shaving Brushes, and Boxes, cheap, convenient and portable—a great variety of Soaps, Combs, Hair Brushes, etc., including every variety of articles for comfort and convenience, all of which are